Evangelical Christendom.

JULY, 1885.

THE MONTH.

We had the pleasure of announcing last month that the Annual Conference of the Evangelical Alliance would be held this year in Glasgow, early in October. The invitation addressed to the Alliance was both numerously signed and fully representative of the different Christian Churches in that city. The programme of proceedings has now been provisionally arranged. There will be a conversazione on Tuesday, the 6th of October, which will be followed by a public meeting, at which the Alliance will receive an address of welcome. The special work of the Alliance both at home and abroad will form the subject of the succeeding addresses that evening. The annual address and the practical resolutions will constitute the principal business on Wednesday forenoon; and in the evening, the subject of consideration will be the "State of Religion on the Continent," with special reference to Scandinavia, Bohemia, Germany, and Italy. Several topics connected with the work and welfare of the Church at home will be discussed on Thursday; among these will be included the unbelief which keeps so many outside the Church, and the worldliness which is so injurious within the circle of its professing membership. Social questions, such as Temperance and the observance of the Lord's-day, will also be taken up. The education of the young in the paths of godliness, and the work of the Church in the heathen world, will also come under notice. It will be observed, therefore, that the programme of subjects is very comprehensive and complete. We may notice further that there will be a devotional meeting each morning, and an open conference each afternoon. At the forenoon meetings also some time will be allowed for open conference. The list of selected speakers has not yet been fully arranged, but intimation will be given to the public as soon it is completed. The Conference promises to be most successful, and we trust many of our friends will take an early opportunity of signifying their intention to be present. Such gatherings have a very cheering effect, and prove very stimulating to spiritual life as well as directive to Christian work.

Our readers will be specially interested in learning that the strong protest made by the branch of the Evangelical Alliance in New York has had a successful result. The obnoxious Bill by means of which the Jesuits were endeavouring to thrust their teaching into the educational charities of the place, has been allowed to drop. We explained the circumstances in a previous number, and it is not, therefore, necessary to do more than to refer to them again. The Roman Catholics are always very eager to secure a footing in public institutions, and to get subsidies of

public money; and they are never slow, when it suits their purpose, to make use of the plea of religious liberty on their own behalf, though that is the last thing they would ever think of granting to any one else. The seasonable protest of the Evangelical Alliance in this instance has really secured religious liberty by thwarting the specious attempt to introduce sectarian bigotry into places which had been administered on better and more liberal principles. The people of America are becoming alive to the persistently selfish policy which actuates the Church of Rome.

We are glad to learn that the deepening tide of spiritual life in America is witnessed to by the fact of the increasing number of theological students. Professor M'Closkie informs us that at Princeton Theological Seminary there has been a marked accession to the ranks of those preparing for the holy ministry. This has been accompanied by a more eager wish for service in the foreign field. Many who by their talents might easily have secured prominent positions in the home Church, have preferred to sacrifice such prospects and advantages for the sake of going out to evangelize the heathen. It is a token of deeper devotion to the work when the post of hardship and danger is selected in preference to easier and more remunerative spheres of Christian labour. The missionary spirit may be said to be the thermometer of the zeal and intensity of the Church's life; and even for the interests of Christians at home, it is well that the foremost talent of the Church should be given to the work abroad. Those who send forth such labourers will, while seeking to water others, be refreshed themselves with abundant showers of blessing.

A movement is taking place among our Methodist friends which, we trust, will add a most effective agency to the many already in operation for the good of the people. This is to raise a body of evangelists to labour among the villages of England. The proposal originated with the Rev. T. Champness, and several district meetings have recommended the Conference to appoint a committee to consider the question. The kind of men wanted are plain, sensible, successful laymen, who will hold free-and-easy services on village greens, in the fields, barns, and farmyards, who will follow the labourer to the public-house and wean him from it, and visit him in his own cottage to instruct him in the Gospel. Now that the peasant has a vote, he will be tracked by politicians of every school; but as he has a soul, he ought to be sought out by the Churches. No Church is better fitter to undertake the work than that of our Methodist brethren; and it is rumoured that if the Conference declines to take the matter up, there are individuals who are ready to begin it themselves.

We are informed that the extinction of the heavy debt which has so long burdened the Primitive Methodist Missionary Society is likely to be followed by important results. Its existence had paralysed the energies of the society, and its extinction has revived the missionary spirit of the denomination, among whom there is a deep and growing feeling that the time has come for them to take a much larger share in the great work of foreign missions. This is one among many tokens we are witnessing that, both in this country and elsewhere, we are entering on a new era of missionary fervour. In contemplating the dangerous symptoms of the times we live in, this may be viewed as a set-off on the other side. The Spirit of God is evidently not withdrawn from the Church, but is animating His children with a new fervour to carry the Gospel to every creature, and conquer the whole wide world for Christ.

The Roman Catholic interest in Canada appears to be involved in some degree in the rebellious movement, headed by Riel, which has just been suppressed. The half-breeds who were under his guidance are descended from the French Canadians and the native Indians. They all profess the Roman Catholic religion. It was apprehended that the Protestant population of Canada would soon fill the new provinces; and if this took place, it would be impossible to procure from Government those concessions of land, tithes, etc., which exist among the French Canadians. There were concessions of this sort made after Riel's former rebellion, but it is not likely that such a step could be now repeated. The Roman Catholics will have to find the means themselves for supporting their religious enterprises, and will not be allowed to draw their support from public property. The effect will, no doubt, be to give its natural preponderating influence to Protestant Christianity in the new settlements in the North-west.

The system of lay or local preachers, which is one of the characteristic features of Methodism in all its branches, allows of something notable taking place occasionally, which other Churches, differently organized, cannot exactly parallel. At the beginning of the month the Local Preachers' Association was meeting in London, and on the Sunday (May 31) various pulpits were occupied by distinguished laymen; the Mayor of Newcastle preaching at City Road, the Mayor of Newark at Mildmay Park, and the Mayor of Luton at Highbury; Mr. S. D. Waddy, M.P., and other well-known gentlemen, also preached. Most Christian Churches recognize the fact that the gift and duty of speaking the truth to our fellow-men is not the exclusive privilege of one order of men, and almost all Churches are endeavouring to associate lay agency with the labours and functions of the regular ministry. It is felt that the work is great, and the labourers yet are few, and as more qualified labourers go forth, we may trust and hope that the harvest will be more plentifully gathered in. As to the best way in which this can be done, each Church must judge for itself what means it is wise to adopt in the circumstances in which it stands.

Public attention has been directed by Mr. Stanley's speech at the breakfast given in his honour by the Baptist Missionary Society, to the question of the healthfulness of the climate of the Congo. Mr. Stanley declares his conviction that, with proper knowledge directing to the use of proper precautions, the climate would not need to be any more dreaded than that of some portions of the United States. Unfortunately, however, the mortality among the missionaries has been great. Among the Baptists themselves, the death of Mr. Cruickshank has followed that of Mr. Macmitlan. We are glad to learn that Messrs. Comber and Bentley, of the Congo Mission, have been in communication with eminent medical men, with the view of discovering remedies and measures by which attacks of fever may be warded off, or rendered less fatal. Should this be accomplished, it will remove the objection to missionaries taking wives with them to the Congo. Such a thing is very much to be desired, both for the sake of missionaries themselves, and also that the influence of Christian women may be made to bear on the heathen. In India and in Madagascar, the sacrifice of missionary life at first was great, and prudence was learned by the new experience. The lives of devoted labourers are far too precious to be thoughtlessly thrown away. We should be ready to die for Christ, if need be, but we are also bound to live for Christ as long and as usefully as we can. Some words used by Mr. Stanley on the occasion to which we have referred are well worth remembrance and circulation: "I do confess, ladies and gentlemen, to have ill understood the

missionaries many and many a time. I dare say that possibly outside this hall there are still in this great city very many men in the same predicament. I had a sort of legendary idea of a missionary until I saw Livingstone, and then I recognized what a type of noble, physical, and spiritual manhood a fine missionary and a good man could be; and ever since, from the kindly manner in which he spoke, and from the intense earnestness of his language, I have had a high idea of missionaries. I wish to carry my less crude idea of a missionary through England amongst the masses." Mr. Stanley's generous recognition of the greatness of Livingstone is all the more striking because he differs from him in some important features of character. Stanley's aims have been different from Livingstone's, and he has pursued them by different means. The simplicity, sincerity, and patient strength of Livingstone in seeking to extend the blessings of the Gospel have shed new honour on the name of missionary, and done much to shut the mouths of supercilious sneerers at missions to the heathen. As the nature of the work and the qualities of the men are better understood, missionary enterprises will receive wider and more liberal support.

We are accustomed, in speaking of modern missions, to confine our thoughts very much to what has been done since the concluding years of last century. It is certainly within that period that the extraordinary rise of the missionary spirit and the immense organization of societies have taken place. It is well, however, to remember that the roots of the work go back a good deal further, and we are reminded of this by such a fact as the Society for the Propagation of the Gospel having held its hundred and eighty-fourth anniversary meeting on June 3rd. At this meeting the Archbishop of Canterbury made an important remark on the history of missionary enterprise. At first there was the personal stage, represented by such names as St. Patrick and St. Martin. Then comes the stage when kings and governments undertook the task, as when Charles the Great baptized whole tribes giving them no choice but the river or the sword. This was followed by the era of societies, which extends from the Reformation to the present day. But, adds his Grace, "there are symptoms of a time when the work will pass into the hands of the Church itself." We may take leave to observe that there are Churches which, all along, have done the work directly, and not through the agency of societies. This has been especially the case with the Moravians, who, in point of fact, have never separated the departments of home and foreign work. Presbyterian churches, also, have wrought their missions under the control of the Church itself, since their plan of organization has given them facilities for doing so. At the same time, the Archbishop's remark is not only true, but may be held as furnishing a proof that the interest in missions is becoming so widespread that it is felt to be a proper thing for Churches to make it a direct part of their own labours for the Lord.

The anniversary of the Stockwell Orphanage has usually been held on Mr. Spurgeon's birthday, but this year it was held one day earlier. On June 19th, Mr. Spurgeon attained the age of fifty-one. Referring to the fact, he said that one of his friends sent him every year as many sovereigns for the Orphanage as he was years old, but he said he was now getting to be a dear minister, for when he began he only sent him thirty, but now he had to send him fifty-one. During the last few days he had received many presents for the Orphanage. Some were from Scotland. He believed that he ought to have been a Scotchman, somehow or other, because the theology he loved was paramount in that country. Others had come from Constantinople, British Guiana, and New Zealand. They needed help. At

the close of the year they had a balance of £1,472, which would soon be gone. He had never any anxiety about the money, he had seen the great arm of God so conspicuous. He must confess he should like to have the money come in as it was needed, but if it did not come in day by day, it would be sure to come.

An invitation has been issued to another Conference at Keswick for the deepening of spiritual life, which is to extend from Monday, July 27th, to Saturday, Aug. 1st. The Rev. J. N. Hoare, Vicar of St. John's, has again granted the use of the Lecture Hall, and agreed to open the church. The larger meetings will be held in the tent. The invitation says: "We ask you to join with us in earnest prayer, that the Holy Ghost will so fill the hearts of speakers and hearers, that all that is said and done may be to the glory of our God; that all hearts may be bowed before Him, and experience such self-surrender as will make our profession that 'we are not our own,' a living reality; and that henceforth we may truly say, 'Our will is the will of our God.'"

China and Africa at the present moment attract unusual interest as fields of missionary labour. While the opening up of Africa is the romance of exploration in the nineteenth century, the breaking down of the barriers which separated the huge population of China from the outer world will probably prove one of the most important features in the future history of the world. The China Inland Mission has been strongly reinforced, no fewer than forty-six new agents having gone out during the past year, as was stated by Mr. Broomhall, the Secretary, at the meeting at Mildmay Park. After all, they are only, as Mr. Radcliffe justly remarked, a "skeleton army," when scattered over so vast an empire.

Another Mildmay Conference has come and gone. The special topic on this occasion was "Service," which was treated of in all its bearings. The full report of the proceedings has not yet appeared, as the date of the meetings has been so recent. When it is before the public, it will be seen, we believe, that the power which accompanies these meetings, and the blessing which results from them, are by no means on the wane. The number of local conferences on spiritual life which have sprung up of late years is one of the most indubitable proofs that such assemblages of the people of God are according to His wish, and that He is acknowledging them as fitted to promote His glory. Those who are not acquainted with the work at Mildmay have little idea of the amount and variety of the agencies which are in operation. By the published accounts for last year, we see that the internal receipts amounted to £12,949, and gifts from other sources to £18,138. Severa changes in the external arrangements took place during last year; the Nurses' Home, the Training Home for Workers, and the Probation-house for Deaconesses having all been removed to new premises. Three distinct branches of work have also been brought together into one building in Bethnal Green, through the liberality of a sympathizing friend. It is impossible to speak too highly of the zeal and ability with which the work at Mildmay is supervised and arranged by Mr. J. E. Mathieson.

There is one work of charity in which all the religious bodies in London bear their share. This is the support of the medical charities of the metropolis. Hospital Sunday fell on the 14th ult.; the Roman Catholics, however, selecting the subsequent Sunday for the purpose of making their collections. The Jews and other non-Christian bodies take their part in the good work. We may say that Christianity is built into the very architecture of our great cities, and its precepts of charity stand embodied in brick and stone in our countless institutions.

The Rev. James Long, for many years a missionary of the Church Missionary Society in India, has given into the hands of trustees the sum of 25,000 rupees to found a missionary lectureship. The Free Church of Scotland has already such a lectureship, through the mindfulness of Dr. Duff; and the Rev. Edward Storrow has written a letter calling on the Congregationalists to follow this excellent example. There are so many missionary societies, so many fields of labour, and such an accumulation of historical and biographical materials, that missions now constitute a large subject as well as a great one, worthy to be dealt with comprehensively by men of the highest ability as well as enthusiasm.

The Rev. Dr. Hatch, Vice-Principal of St. Mary's Hall, Oxford, has indicated three reasons for establishing a closer relation than has yet prevailed between Nonconformists and the universities. He thinks it is demanded by the interests of the universities themselves, of Nonconformists, and of the nation at large. The religious spirit of the universities would be benefited by a place being found for those who could not join the Church of England, and who would thus be kept from going off into antagonism to all religion. The Nonconformists would secure greater weight and influence with the educated classes of the country. A common university training of its leaders on opposing sides would also benefit the whole nation by preventing that bitterness of feeling which would otherwise be engendered. Dr. Hatch sums up by saying: "It is for these reasons that some of us in Oxford welcome the proposed establishment of at least one Theological Hall. Such a hall will serve the double purpose of completing the education of those who will be the religious leaders of an important section of Nonconformists, and of furnishing a religious centre for the Nonconformist students who are scattered in the several colleges of the university, and who, from the want of such a centre, are sometimes drawn into undesirable associations. It will do its work most effectually if it has, either on its own premises or in a chapel temporarily appropriated for the purpose, a regular service for university students, corresponding with the university sermon at St. Mary's. I should be especially hopeful of the success, not only of such a service, but also of the whole scheme, if some one great Nonconformist preacher, such as Dr. Dale, or Dr. Allon, or Dr. Maclaren, could make the university his home, and exercise upon the rising intellect of Nonconformity, thus gathered together in a university city, the same religious influence which he at present exercises in a great centre of population. The stimulus would be very great to Conformists and Nonconformists alike, and the result would be, with God's blessing, an enormous increase in the vitality of religion in England."

In commenting on the above, the *Methodist Times* has a deep conviction that the one place in which the revived sacerdotalism of our own time can be overthrown is the place in which it was born and bred—Oxford. And that great work cannot be accomplished without the co-operation of Nonconformity in the ways indicated by Dr. Hatch.

LITERARY.

THERE is hardly anybody who shows more genuinely what the Englishman is in his natural good qualities and his faults than the navvy. The thew and sinew of our hardy island race, the courage, endurance, and love of fair play which are recognized everywhere as characteristic of us, appear conspicuously in that large class of our fellow countrymen. The immense extent of public works, such as railways, docks, and harbours, which have played so important a part in securing to

England such a powerful position, have been laboriously achieved by the strength of these toiling multitudes. Their shortcomings also are only too familiar, their ignorance, irreligion, and general roughness of manners breaking out occasionally into very unpleasant manifestations. The better classes often look down on them, but there is good material there for Christian work to be expended on. When reached by tact and kindness, animated by Gospel principles, the navvy responds warmly, and his natural qualities can be turned to very good account when they are brought under the control and influence of grace. There is a most interesting book before us in which the work which has been carried on among them is described. It is "Our Navvies: a Dozen Years Ago and To-day," by Mrs. Garnett (Hodder and Stoughton). No one can read it without feeling a thrill of pleasure, and we trust it will be effective in calling forth still larger efforts on behalf of that class among us.

The first volume has been completed of the Third Series of *The Expositor* (Hodder and Stoughton), under the care of the new Editor, W. Robertson Nicoll. The circulation of the periodical has very largely increased, and deservedly so, as its contributors include some of the foremost names among theological writers. The Editor says: "I shall more than ever endeavour to make this magazine the meeting-place of scholars of all countries—more especially of English-speaking lands." A new feature is the etching of some distinguished theologian, which will in future be given with each volume; the one for the present volume being of Bishop Martensen. It is a treasury of learned and useful reading.

Major Seton Churchill, whose "Stepping-stones to Higher Things" we noticed a short while ago, has written a work entitled "Church Ordinances from the Layman's Standpoint" (James Nisbet and Co.). The subject of the Sacraments is not one on which we should naturally expect a layman to write, and it is one which requires some courage to deal with, as it is so much beset with controversies. Its importance, however, is very great indeed, and we should hardly go too far if we asserted that no question enters more deeply into the divisions which exist in Christendom. The separation of the Protestant Churches from Rome turned as much on the question of the Mass as on anything else. The separations among the Churches of the Reformation, although they appear to be more concerned with forms of ecclesiastical organization and government, yet derive their force and persistence from differences of view regarding the nature of the Sacraments. This is evidently the case in respect to the Baptists; but though it is less apparent in other instances, it will be found to hold true very generally. Major Churchill could not avoid entering into controversy in handling his subject, but he does not need in the least to apologise for so doing. While, unfortunately, a bitter spirit has often been imported into controversy, yet the discussions which have taken place have served a most important purpose in clearing away misapprehensions and mistakes, bringing the truth out in full and sharp outline, and establishing it on an impregnable basis. Major Churchill's book will be useful as showing how firmly evangelical truth may be held by members of the Church of England. It will be instructive to those within the Church, and make the position clear to those outside. There are parts of it, however, which will not be accepted by men of evangelical views who do not belong to the Church of England. They will not regard what he says about Confirmation, or about the language of the Prayer-book in the Order of Baptism, as satisfactory. This, perhaps, is not a matter of so much consequence when the doctrines Major

Churchill expounds are recognised as being the true teachings of Scripture on the subject. The book is well worth reading, as the production of a thoughtful and earnest Christian man.

"An Officer's Experience in Foreign Missions," is also by Major Churchill (Nisbet and Co.), and has been reprinted from the *Churchman*. The experience of the writer was gained in India between 1871 and 1881, and the conclusion he comes to is, "In my humble opinion, our missionaries are doing a great and noble work, and I always feel sorry for those, whether connected with the Army or any other profession, who come home and disparage either the work or its results." The writer speaks with special warmth of the labours of the Church Missionary Society, which he considers afford a sort of rallying point among missionary bodies. The pamphlet contains a number of interesting stories illustrative of the theme it deals with.

"The Bible Remembrancer" (Morgan and Scott) contains a most astonishing amount of information in quite a small space. There is a Scripture atlas, an analysis of all the books in the Bible, tables of reference of various kinds, explanations of difficult texts, lists of kings, a key to the promises, epitomes of characters, etc. It is, indeed, a little world of knowledge, and will be most serviceable both to Sunday-school teachers and to all careful and exact students of the Sacred Scriptures. We trust it will secure the wide circulation it deserves.

THE SECRET OF THE LORD.

"The secret of the Lord is with them that fear Him, and He will show them His covenant."—Psalm xxv. 14.

There is an enchanted ground where none but God's saints can go. It is full of delightful surprises, and revelations of Jehovah's will and purposes respecting His children.

We are told that some of the Chinese gardens are so arranged as to excite increasing wonder in the mind of the visitor. Now, a torrent of clear water is heard and seen; a turn in the path discloses a lovely grotto, or an enchanting landscape. Presently, strains of ravishing music salute the ear; and these sights and sounds are succeeded by others yet more beauteous, until the senses are intoxicated with delight and the mind is filled with wonder.

The land of Beulah, to the Christian, is replete with constantly-increasing manifestations of God's love and mercy. As the child of the King penetrates farther and farther into the spiritual Canaan, he beholds such beauties of holiness, and obtains such understanding of the divine will, that the excess of joy and knowledge would bewilder the soul did not God empower the faculties to endure the abundance of the revelations.

From the exalted experience of perfect love, the daring and aspiring saint, like Moses on Horeb, cries unto the Most High, "I beseech Thee, show me Thy glory!" The mighty God answers the prayer by revealing His nature and designs to the expectant suppliant as never before. The redeemed one looks, and behold! lofty mountains of divine regard and protection wall him round. The Holy Spirit leads him into a "large place" of privilege and delight. He listens, and the great and precious promises of infinite love peal as from a Shekinah upon his consciousness, filling him with thanksgiving and joy unspeakable. Above all, the eye of faith beholds the King of the Land, as He sits enthroned in serene and regal beauty; and the adoring soul, like the beloved disciple, rests upon the bosom of God and interprets the heart-beats of Omnipotent Love. Thus the secret of the Lord becomes known to the pure heart of the inhabitant of Canaan.

In its broadest sense, the secret spoken of in the text signifies the redemptive plan in all its doctrines and effects. This scheme of salvation is a "mystery," unknown to the unbelieving world, but revealed and applied to the true Christian. St. Paul sadly affirms, "If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should

shine unto them." The Bible is an unintelligible book to sinners. It is written in a language foreign to them, even a heavenly. The blessed Word of Life is to the Jews a stumbling-block; to the Greeks, foolishness; but to them that believe, the power and wisdom of God.

The teachings of the Sacred Scriptures and the present experience of the Church establish the fact, that vast differences obtain among Christians as to the scope and potencies of the Gospel. These differences depend upon this plain law: All truths of revelation are spiritually discerned; hence, he understands best the mind of the Lord who resides nearest the all-instructing Spirit.

That an increase of spiritual knowledge was necessary to the apostles before they could adequately preach the Gospel, is plainly indicated by the Saviour's words concerning the Holy Spirit: "He shall teach you all things, and bring all things to your remembrance whatsoever I have told you." And again: "When He, the Spirit of truth, is come, He will guide you into all truth."

The Pentecostal baptism was therefore necessary, not only that the disciples might be completely purified by faith, but also that their minds might be illuminated to comprehend the plan of salvation in all its phases.

We take the position that every Christian should have his Pentecost—should receive by faith the sanctifying and enlightening Spirit, that he may have clear perceptions of the truth as it is in Jesus. To omit this grace, is like attempting to solve a problem with many factors wanting, or to master an entire volume when its latest and best chapters are excinded.

The first principles of the Gospel of Christ are learned in the departments of repentance, justification, regeneration, and adoption. The higher lessons are studied only in the University of the Spirit, after the Christian has gone on to perfection (Heb. vi. 1). There are many truths that are communicated to the believer only in the language of Canaan.

The special revelations made to the child of God in Beulah Land more than compensate for the effort made in crossing over Jordan.

1. The perfect Christian grasps the idea of the innate and absolute purity of Jehovah, and receives into his own heart an abhorrence of sin, similar to that possessed by God himself. He recognizes guilt and depravity in their naked and hideous deformity, and his pure and sensitive spirit recoils from them with the utmost disgust. The whole drift of his affections is Godward; the very "bent to sinning" is taken away.

2. To the sanctified man the Bible blazes with a new meaning. The sanctifying Spirit becomes the Interpreter of the Sacred Word. Particular passages shine with electric radiance, while the entire scope and tenor of the Scriptures are set forth in a complete and harmonious whole. Hundreds of promises in Holy Writ are as sealed fountains to the merely justified believer. Smitten by the rod of Pentecostal faith, they leap forth into limpid and refreshing streams of life and power (*vide* St. John vii. 38, 39).

The Divine Spirit becomes the Teacher in the theology of the doctrine of Christian purity, so that the very learned and the quite illiterate generally use the same forms of stating the glorious doctrine. Many profound students of divinity, and so-called philosophical speculators, strangers to the experience of perfect love, in attempting to elucidate the doctrine, wander in fogs and bogs of error, from which they strive in vain to extricate themselves.

On the other hand, the simple-hearted dwellers in Canaan, taught by the Holy Spirit, have no difficulty in understanding the doctrine so far as necessary—its nature, its requirements, its relations to other concomitant doctrines—and they easily separate it from the incongruities and absurdities which may attach to it.

The vigorous souls who, with humble boldness, press into the "holy of holies," are repaid by communications which vastly augment their understanding of spiritual verities. *They know the love of Christ, which passeth knowledge.* Because the blood of Jesus Christ is continually cleansing them from all sin, they walk in the light as God is in the light. They sing:

> "What we have felt and seen
> With confidence we tell
> And publish to the sons of men
> The signs infallible.'

3. The pure in heart see God's will revealed in His providences. Having been transformed by the renewing of his mind, the fully-saved Christian proves, understands, the good acceptable and perfect will of God concerning him. He learns that everything in the universe is under the control of a loving Father; therefore he fears not, though the earth be removed and the mountains be carried into the midst of the sea. He knows that nothing can harm him, because he is "safe in the arms of Jesus." A wall of fire i around him. He is kept as the apple of

God's eye, and is shadowed by the Rock of Ages.

The secret of perfect trust is discovered to the inhabitants of Canaan. Their confidence in the Heavenly Father's care is so fixed and abiding, that they are prepared for any emergencies crossing the track of their lives. To their refined sense the apparent paradoxes of the Bible are perfectly plain. They understand how that *in Christ* the advanced Christian possesses all things, and yet how *for Christ* he gladly suffers the loss of all things. Peter is consistent when he assures the child of God that he may be "in heaviness through manifold temptations," yet exhorts him to "rejoice with joy unspeakable and full of glory." Some of the most precious secrets of the Lord are communicated to the Christian in the school of suffering. The ministry of physical and mental pain is disclosed—it is a rod of discipline wielded by Divine Love to hasten the soul's pace to the throne of God. Death enters the home, and transplants the fairest flower of the family to the Paradise above. The bereaved heart has a new and strange experience of sorrow, but learns an advanced lesson of patient and perfect submission to the Father's will. A crash comes in monetary affairs, and opulence is supplanted by bankruptcy and poverty. The trustful child of the King calmly looks from the mutation and dross of earth to the riches of glory abiding in heaven for him. The Christian's good name is attacked, his motives are misunderstood, his sanctity called self-righteousness, his profession of holiness stigmatized a mockery, his character traduced; yet in this hottest furnace of affliction he realizes how blessed it is to be reviled, persecuted, and reproached for the sake of Christ. Language fails to convey a knowledge of many of the wondrous revelations made to the life that is hid with Christ in God. The Holy Spirit, who maketh intercessions for the saints with groanings which cannot be uttered, communicates to the soul in intimate contact with Jesus, unutterable words, thoughts beyond expression, ideas of God, purity, providence, futurity, and glory, known only to the innermost consciousness of the pure in heart. The conditions of these revelations are not collegiate training, theological erudition, nor great mental abilities but a purified nature and a teachable spirit. The secret of the Lord is with them that fear Him.

REV. E. T. CUSNICK.

THE ROMISH BISHOPS IN SWITZERLAND ON SABBATH OBSERVANCE.

La Semaine Religieuse (Geneva) contains the following:—

Some time ago a remarkable "exhortation to all priests, and to the faithful in general, in their various dioceses, on the sanctification of the Sabbath," was issued. After having pointed out the importance and necessity of the Sabbath from a social, intellectual, and hygienic standpoint, the Bishops proceeded to call their attention to it as a religious duty, and finally gave some details of the ravages made through Sabbath desecration.

We have been struck by the serious and really evangelical spirit of this document. It might as well have been written by one of the Reformed Church. No controversy, nothing which reminds one of the particular dogmas or characteristics of the Romish Church—except, perhaps, that the sacraments of the Eucharist and Penance are put forward as means of grace and sanctification—is to be found in it. Faith and holy living are presented as the foundation of happiness both in this world and in that which is to come. After having quoted the words of St. Paul—"Other foundation can no man lay than that which is laid, which is Christ Jesus our Lord"—the Bishops speak as follows: "The doctrine of Jesus Christ, the grace of Jesus Christ—these are the elements of spiritual life in the breast of every human being. If these are absent, virtue, justice, and order disappear at the same time. Now the Sabbath-day is, as it were, a canal in which the current of these two supernatural forces flows, and waters and refreshes the soul."

Further on we read: "The distinctive character of this generation is dissipation. We are all tinged and tinted with superficiality. There is no truce ever made with restlessness; no repose or quiet for the soul; never any falling back upon oneself. This fever of excessive distractions is like a gulf which is continually getting larger and larger, swallowing up an ever-increasing number of victims. He who plunges into its swirling and boiling waters rarely escapes from their destructive embraces, or finds time and desire to attend to things pertaining to the salvation of their soul, and things pertaining to an ever-advancing eternity. What assaults are

made on a man's faith and morals in these hours of dissipation! what obliviousness of temperance and decency! How many Christians at the end of the sacred day are less pure and more guilty!"

These quotations are enough to show the truly Christian spirit of this missive. Doubtless they contain nothing new to us who are doing our best by word and deed to point out the duty of all with regard to this all-important subject; but is it not a matter for rejoicing, and an important sign of the times, that the Sabbath, from a Christian point of view, is defended and urged upon the attention of the people in those centres and in those parts of our country which do not come so immediately under our influence?

It is most gratifying to find that the Swiss Bishops are not alone in this good work. In the *Courrier de Tarn et Garonne* (Supplement) there is a quotation from the "Instruction Pastoral" by the Bishop of Montauban. He speaks thus on the subject of Sabbath observance: "Let this public scandal cease from our midst—this national disgrace of the profanation of the Lord's-day. Form among yourselves a league—a league which shall be courageously and ardently carried out—a league for the restoration of the Sabbath in our dear country—the day of rest and repose. In the name of religion, and in the name of France, we implore you to do so. Fathers and mothers, you who are heads of families, keep holy the Sabbath-day, and see if God does not give you His blessing. He will bless you in your home and in your children. You will find your sons and your daughters grow up in filial obedience and in true piety. Manufacturers and heads of large establishments, sanctify and help others to keep holy the Sabbath-day. You owe it to God as a duty, to Him who giveth you all things richly to enjoy. You owe it to your work-people, who have so much need of repose and tranquillity after their six days of labour, and who require the lessons and religious instruction which can be had on the Sabbath, in order to strengthen and nerve them to the duties of their daily occupations of the coming week. Magistrates, you who are the embodiment and executors of the civil power, keep holy the Sabbath-day, and use all the influence you have to induce others to do the same. The Sabbath is, as it were, the great school of respect and authority, of brotherly love, of union and peace. In following your example of obedience to God's law, the people will learn to obey all laws formed for the benefit and good of the commonwealth. Christians of all grades and all kinds, sanctify and keep holy the Sabbath-day. May this blessed day be indeed the Lord's-day—a day of universal rest, both public and private—a day of great and holy gatherings—a day when the whole nation shall bow down before the Lord in prayer and adoration!"

PROTESTANT EDUCATION AT MILAN.

At a short distance from the central railway station, in the middle of one of the finest and wealthiest quarters in Milan, may be seen an elegant church. Close to it is an establishment for Protestants, resident mostly in the city, and, indeed, in the immediate neighbourhood. It bears the name of "Scuola Internationale delle Famiglie Protestante di Milano." The life and soul both of the church and school is, as may easily be guessed, that very type of a Christian gentleman, and best friend of the Milanese Protestants, the Rev. H. Paira.

This school—one of the very best, indeed, if it is not the very best—continues to make excellent progress from year to year, enlarging its sphere of action more and more, thanks to the care of those well-known ladies and gentlemen who have its success so much at heart. It will only be necessary to name a Cramer, a Meyer, a Hoepli, a Myleus, a Bohn, in order to at once awaken feelings of confidence and good management in every way. The school has six classes and ninety-seven pupils in all—ten more than last year (1883)—fifty-seven boys and forty girls. Of these, thirty are Swiss, twenty-nine German, twenty-three Italian, eight Austrian, five English, and two French. Six only receive their education free, whilst sixty-seven pay the whole sum required, and twenty-four a reduced fee. We should have had over a hundred had not some been obliged to leave Milan during the year. For want of room, the Director has been obliged to refuse a large number of applicants.

The regularity in the attendance has been very satisfactory, and the result of the general examinations of last year extremely good. The sanitary condition of the school has been fully equal to all that could be desired. Better ventilation has been secured, and an improved method of warming adopted. A library has been formed, and thirty import-

ant additional works have been added to the catalogue. To the collection of instruments and chemical apparatus, and objects useful in the study of physics, Signor Isler has added a case of insects, which will aid us in the study of entomology.

The income of the year 1884 has surpassed that of the preceding one by 1,847 lire 50 centessimi; 15,865 lire 50 centessimi have been expended in the payment of seven professors and masters, fuel, the porter, house and school necessaries.

The report—of which the above is an extract—for the year 1884 has the names attached to it of H. Isler, President of the Committee; Bohn, Treasurer; H. Paira, Pastor. A long list of subscribers is also given.

Such, then, is this important institution, which does honour to Milan. We cannot help expressing our surprise that no mention is made of it in the "Annuario Evangelica Italiano."—*La Fiaccola*, Florence.

A FEW WORDS ABOUT NAILS.

It is to be greatly regretted that the Romish priesthood should lend itself to such refuges of lies as the following account convicts it of doing. No matter from what point of view it is regarded, it is one of which any man in the nineteenth centuty should be heartily ashamed.

Every year (a writer says), on the first Sunday in May, the Festival of the "Holy Nail" is celebrated in the Cathedral of Milan. Nothing more ridiculous, superstitious, or utterly hollow can possibly be imagined.

The "Holy Nail" is enclosed in a nitch in the roof of the building, over the high altar; therefore its resting-place is at a considerable elevation. *Il Popolo Cattolico* says: "The faithful assisted at the service with fervent transports and much devotion, fixing their attention on the various parts of the ceremony as they came under their notice. Especially was this the case during the priest's ascension to the ceiling to take the much coveted and precious nail from its resting-place, and also during his descent in the balloon, when he brought it down to lay it on the altar, and carry it in procession along the magnificent nave of the splendid temple"! Devotion and fervent transports at the sight of a nail! But, they say, "it is a nail with which our Saviour was crucified." Suppose it is so, which we are far from admitting, is it necessary that it should become an object of worship?

We have our reasons for doubting the authenticity of the legend which is attached to this nail affair. But leaving the legend aside, let us turn to the nail itself. There could not have been more than three or four nails made use of by those who crucified our Lord, but, as matters stand, there are enough, authentic crucifixion nails about to nail on the sheet-iron to the Duilio and the Lepanto!

It is said that the Empress Helena threw one of the nails into the sea to still a violent tempest; another was placed in the royal crown of Constantine. It is further asserted that the Emperor made his horse's bit of another. What gracious adoration! Gregory of Tours, Theodoret, and others, maintain that this bit of the Emperor's horse was made from several nails.

The iron crown, as worn by the kings of Italy, and which has a wide-world fame, has a holy nail in it, and is kept at Monza.

The monks of St. Dionysius had one; one is at Nuremburg; another at Rome, in the Church of the Holy Cross; another in the Church of Santa Maria, in Campitelli; three in the Church of St. Helena; one in the Church of St. Germain, in Paris; another in the Church of the Carmelites; and one in the Sainte Chapelle.

In Florence, a nail is shown, half iron and half gold; the iron was converted into the precious metal through the touch of a saint! In short, two true nails are shown at Naples, one at Venice, one at Ancona, one at Sienna, one at Colonia, one at Turno (near Como), etc.; and in several churches some nail-filings are exhibited at suitable times and seasons. In all such places solemn festivals are held in connexion with these nails, and on such occasions the faithful are remarkable for their devout and fervent adoration!

Ah! poor religion, which has been thus degraded by the ministers at her altars. This may, indeed, be called "the nail business!"

MR. MOODY'S SCHOOLS IN NORTHFIELD, MASS.

The Rev. Dr. S. T. Lowrie writes the following: "It was my privilege to accept an invitation to be present at the inauguration of the new recitation-hall, just completed, for the use of the school for boys near Northfield. At a distance from the spot it is allowable to speak of these schools for the youth of both sexes as being in Northfield, Mass.; but the schools are, in fact, four miles distant from each other. That for young ladies is at the northern extremity of the village of Northfield, while that for young men is on the opposite, on the west side of the Connecticut river, towards the south. Co-education is no part of the scheme of education offered in these schools. It is simply amazing to behold what has grown up here in the course of five years under Mr. Moody's hand. The boys' school is the junior of these efforts. Mr. Moody expressed the aim of it in a brief address to the company assembled on Wednesday, May 20th, in the largest room of the building then inaugurated. It is to afford opportunity for good education to young men who are without the usual income for securing it, and who may even have been hindered from beginning education till they are too old to mix with profit with beginners in the common schools. And he instanced his own early disadvantages as an example of what he meant, and as the ground for his interest in founding the present institution. Here are gathered already what seemed to us about one hundred boys and young men, who are as many as can at present be properly lodged. With book-learning are combined the multifarious occupations that belong to farming. The latter afford the means of self-support while getting education, as well as practical acquisitions that may fit the pupils for winning bread and for usefulness, afterwards. With the growth of the institution, other forms of employment may be added—*e.g.*, mechanical. But for farming and forestry the school is surrounded by about four hundred and fifty acres of its own, of forest and cleared land, the latter comprising much fine bottom land along the Connecticut river. Besides barns, etc., and a farmer's house, and another for the Principal, there are four or five new brick cottages for lodging the scholars, and now the new recitation-hall. The last is a handsome brick structure of fine appointments. We do not know the sources out of which all this material has been provided. But this new hall, erected at a cost of about 30,000 dollars, as well as a still handsomer one of stone, soon to be dedicated to similar uses on the premises of the young ladies' school, are paid for out of the proceeds of the sale of the Moody and Sankey hymn-books in our country and in Great Britain. Thus Mr. Sankey, so helpfully joined to Mr. Moody in Gospel labours, is also honourably identified with him in the Christian glory of these educational enterprises. As is widely known, these brethren have declined all private advantage from the sales of their hymn-books, consigning the profits to the custody of trustees; and the sums expended in the way mentioned above were grants of the said trustees. Of course, it is Christian education that is given in these schools, and it is the hope of the founders that they will send forth Christian men and women that will be qualified to be Christian workers wherever their lot is cast. We say 'founders,' for each of these schools has a board of trustees, whom Mr. Moody has drawn into association with himself—men of means and of Christian consecration and intelligence. These must be counted with him, and guarantee the wisdom and perpetuity of the institutions. The pupils already represent many races and climes. As an example, we may mention three fine-looking young men from among our native Indians; and as a significant fact, we may notice that the large company of May 20 was regaled by a lunch prepared chiefly by 'the boys' of the school; and as we were commending the excellent quality of the bread we were eating, we were told that it had been made by one of these Indian young men, who for the time being was the baker of the school. Mr. Moody, on this memorable day, that he pronounced one of the happiest of his life, found an excellent exponent of his views of Christian education in President Seelye, of Amherst College. In an admirable address President Seelye maintained that the only education that could be relied on for true profit to him that gets it, and for those that feel its influence, must be an education grounded in Christianity. In these schools the Bible is as much a text book as other books, and that not merely on Sundays, but on week days. When at his home in Northfield, Mr. Moody himself gives daily instruction in the Bible in both schools. And when in his own country Mr. Moody is more at home than the general public is wont to suppose. And when there it is easy to conceive, in the light of the facts we are recounting, that he is as busy as when labouring as an evangelist in other quarters. What his Bible work in these schools must be is easily inferred from his now universally known manner of labouring in the Gospel elsewhere. Among the guests of the day we have been describing were many men of note and of speaking ability. Of others beside President Seelye that were called on for addresses, we may mention the Rev. G. F. Pentecost, D.D., of Brooklyn, and Mr. John Wanamaker, of Philadelphia, both of whom spoke very felicitously, chiefly addressing their remarks to the scholars in the way of counsel and encouragement. Mr. Sankey also was present,

and graced the occasion by his sweet singing. The girls' school (we use the homely phraseology familiarly used on the spot) offers a still more inspiring subject for a communication than the boys' school. The grounds comprise about two hundred and thirty acres (seasonably secured at a moderate cost by a wise provision), rising in swelling terraces from the river and terminating on a mountain slope. They have a great variety of surface, embracing extended bits of forest, with a glen and a natural cascade, and commanding a magnificent view of the Connecticut Valley and the adjacent hills and distant mountains. Here on adjacent prominences are clustered the buildings that approach magnificence, but are really only models of fitness for their uses. The finest is the Marquand Hall, a house for living in, accommodating eighty scholars. The prettiest is the new stone recitation-hall in the midst of the group. It seems necessary to guard against the impression that these productions were conceived in an ambitious spirit from the start. The contrary is the fact. Nothing could begin more modestly than Mr. Moody began his girls' school five years ago, giving up his own modest but pretty frame house for the purpose. The recitation building erected soon after, and now used, is a further token of the same modest anticipation. The concourse of young women for education has rendered it inadequate. Hence the new hall. New demands called for enlargement, and means have been found to meet them in the girls' school. There are similar demands pressing for greatly enlarged accommodation in the boys' school. We did not hear that the liberal giver had been found yet to provide for them. A large dormitory for boys is now needed. May He that turns the hearts of princes as the rivers of water are turned direct a princely beneficence from one or many quarters on this object!"

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, June 17, 1885.

COULD a louder, more affecting call be made for the Gospel than the apotheosis of Victor Hugo? A man brought up in Romanism as to religion, and Legitimism as to politics, and shaking off both; following the current of the French mind; drawn on more rapidly than the nation; avoiding the rock of atheism and the quicksand of vile pandering to the immoral and the Robespierian; one who in his childhood had pondered the sacred page, and received in his large heart and vivid imagination seeds of benevolence and righteousness, conceptive of poems and volumes which stirred the nation — we might, perhaps, say the nations! It is not his republicanism—there are some more republican than he; not his scepticism—there are some more sceptical than he; but his yearning after justice, righteousness, benevolence, peace, and the way in which his pen and his life stood up for them, endowed as he was with splendid genius, that made him the idol of the time. His funeral was a fête! What of that? It was according to his nature. A day of unbending from tasks and drudgery, a day of harvest to tens of thousands of little traders in wares and refreshments that fête days alone bring, a day of tacit protestation against atheism on one hand, and priestly assumption on the other. We repeat it; it was an unconscious, an incipient call for the emancipation of France by the Gospel—the Gospel he never preached, for it was veiled to him, but some of whose fruits he unconsciously culled, and some of whose rays he reflected, showering them over the land through his exuberant powers of literary picture-painting. It is curious to read the enthusiastic articles, at which their authors will smile a short time hence—Protestant authors as well as others. His singular will—in which he says, "I give 50,000 francs to the poor; I choose to be carried to the grave in their hearse; I refuse the funeral oration (or prayer) of all churches; I ask for a prayer from all souls; I believe in God"—caused the withdrawal, under protest from the Archbishop of Paris, of the clergy from the Pantheon, and the restoration of the edifice to the nation for the sepulture of great men. His remains were carried there, after having lain in state under the Arc de Triomphe de l'Etoile, on Monday, June 7th. Eleven cars, loaded with garlands of flowers, preceded the "poor man's" hearse, and above 150,000 people followed in procession, amid a crush of population unprecedented. Speeches, but no prayer, no religious ceremony, scarcely the name of God cursorily mentioned.

Some thousands of tracts from various parties—the best, probably, was "Le Testament de Victor Hugo," written by the Rev.

R. W. McAll's coadjutor, R. Saillens—were distributed among the crowd, and generally well received; on a fête day the crowd are always good-tempered. Victor Hugo never despaired. It is one of the reasons of his popularity; he had ever a cheering ray for France, and looked up.

The usual current is not up, but down, and thus it is we say this people tacitly call for the Gospel; and if the high and mighty in learning and theology will not give it, God will send others—despised Galileans, men of nought and of the common people—to proclaim it. A man (a soldier) writes the following: "Assuredly, when a man has seen his barque crushed by the fury of the ocean, himself a wreck, and he casts a look on a gloomy past and a no less gloomy future, he will understand that virtue alone is the pole-star that can lead him to port. But, let us confess it, in this time of scepticism, when all crumbles or flickers in our frail old society, how many anxious looks seek, in a wracked sky, for that pole-star! Virtue? truth? But where are they? Ah! all ye who know these twin sisters, virtue and truth, throw conviction into the people. Be apostles, for nothing is finer and nobler than an apostolate in the hour when the maddened nations are rushing down into the cesspool of scepticism. Scepticism—it is the gaping, festering sore of the age." Another writer, in a Protestant paper, concludes an able article on the literature and psychology of the present day: "When I see France, after her revolutions, strike down the wretched men who were only the tools, and favour with immunity the thinkers and writers who put the deadly weapon in their hands; when I see the honest men and believers in our Protestant churches turn their indignation and their tremblings upon the atheists and garrulous sceptics who chatter in our streets, and let pass in silence theses which give us immorality and cynicism for philosophy,—I lose patience. Would that others did so, too! Let us have done seeking the sunrise in the west!"

Another able writer calls on the "Church of the martyrs" to "arise: among thy numbers, thou hast too many sons calm, worldly wise. Church of the Huguenots, timidity suits thee not. Church of the desert, since thou art now free, and thy religion is in honour, thy pastors' and elders' prudence should give place to boldness. Church of the proscribed and of the refugees, thy goods are no longer in danger, and thou canst use them profusely to support thy worship and propagate thy faith. Be, then, faithful, and return to thy past zeal. Protestants, you subordinate too easily your evangelical ardour and your religious practice to the habits of the circle around you, and the social rank you occupy. Your political opinions affect, without your being aware, your Christian zeal. . . . Dead orthodoxy at the top, Bible ignorance at the bottom of the social scale—absence of light and life in each; and, let us state it freely, the spirit of brotherhood in Protestantism is in sufferance from the scientific proclivities of many of its members. What created and upheld the Reform but simple intelligent faith applied to the Word of Christ? Why strip the faithful church members of faith in the goodness and loving-kindness of God by throwing doubts as to the Divine Word Himself having come to teach men and reveal the truth? That there may be liberals in matters of authority and synodical government, may be legitimate, though not apparently opportune; but Liberalism in matters of doctrine has for its principal result to permit Roman Catholics to say that Protestants criticise the Holy Scriptures as they do the false Decretals. And what can there be found scientific in this fashion, too much in use among theologians in France, to nibble away at the grand supernatural? What vanity, to pretend to measure the heavens by man's puny cubit; and the love of God by the yard or the inch of our natural feelings! Let us reform our errors and our shortcomings. We are not infallible, but if we seriously seek after ecclesiastical harmony, and progress in the light, the holy God will give us vitality and encouragement."

A republican paper, *L'Ami des Travailleurs*, of Clermont Ferrand, after stating the fact that the conduct of priests in four villages mentioned is such as to constrain the inhabitants to resort to neighbouring parishes for religious services, says: "Faithful churchgoers, ask your priests to give you the Gospel. Has a lawyer the right to conceal the will of a father from his children? The fear of allowing you to take knowledge of it—is it not the best proof that they do not follow it out, and that they are deceiving us? Your finest retaliation, O Republicans, is to claim the use of the New Testament! No priests are ever so embarrassed as those whose parishioners ask for the New Testament. Already in several localities it is loudly claimed, and soon this cry will be heard throughout France. It is our most cherished wish, because the Gospel alone can raise up our country."

While this is the case in some quarters, in others there is, on the contrary, revulsion of feeling towards the Roman Catholic clergy. At Roubaix, 30,000 people have petitioned for the restoration of public processions this year; at Châlons, also, a petition is signed. France is vast, and her feelings are manifold. The *elegant* remarks of the Jesuit paper, *L'Univers*, on the revision of the English Bible are as follows: "Our Catholic missionaries will learn with interest that the new English Bible is bound in good leather, and printed on good paper. It is not generally known that there is a close connexion between the exportation of English Bibles and the shoe mart of the importing countries. The missionaries assure us that these Bibles serve to make excellent shoe-soles. The Annamite shoemakers have a particular reputation for this kind of work, which deserves encouragement"! This spirit truly justifies the statement of the *Ami des Travailleurs*.

The annual French Wesleyan Methodist Conference met for the thirty-second time; Calais was the city chosen for the sitting. Three candidates who have been in active service during three years were examined and received. Messieurs Bolle and Godel were ordained in Calais, and Thomas Hocart, according to his request, will be ordained in his native island, Guernsey. Two local preachers are also received to enter the ministry. The Theological School, transferred from Lausanne to Nîmes, on account of the rationalistic influence of a professor (of another church), feared for the students, is now dissolved, the pastor in charge not having the French brevet. Pastor Cornforth will be nominated to the English Chapel in Calais; Pastors Math. Gallienne to Nîmes, Adair to Lausanne, Ninnim to Dieu-le-fit, Bernard to Ganges, Bolle to Lasalle; Gounelle will work with the Rev. W. Gibson in his extremely interesting and successful popular evangelization (on the McAll plan).

The Reformed Church has had an unpleasant surprise in a sudden circular from the new Minister of Worship, sent to the Presidents of all the Consistories, calling on them to greater strictness in verifying and exacting the legal diploma of Bachelor in Theology, which no decision nor dispensation can supplant; and this, among other cogent reasons, in order to avoid the abuse of depriving the country of the military service to which all others are subject. No irregular or illegal ordinations are henceforth to take place, and none under twenty-five years of age, even if they have taken their degree of Bachelor, except with the proper legal dispensation from the Minister. This is all according to law, but in the present paucity of pastors the law had been imperfectly observed, and the Synods had surrounded with religious and stringent guarantees the candidates, evangelists, and others on whom the hands of the presbyters were laid. Some of the most useful working pastors have never been Bachelors of Theology. Somewhat in the ministerial wording of the circular reveals the influence of rationalism under the legal activities suddenly brought out. Be this as it may, it is a real difficulty to the evangelical portion of the Church, at the same time that it recalls it to the importance of not lowering the standard of learning in the pastorate. On the other hand, the voluntary lowering of the studies at Courbevoie Training School is looked upon with serious anxiety. "Protestantism can, and ought to, unite in the recruiting of the body of teachers which holds in its hands the future of the country," says the *Témoignage*. "Far from lowering or diminishing the standard of our normal schools, it should be raised and increased. They should be able to bear every comparison and competition. Our aim should be to push our young men on as far and as high as possible. Their excellence should be such that the school authorities should feel it incumbent to give them places. Although our school teachers may no longer teach sacred history or the catechism in the public schools, it will not be without fruit in the public, that they will have received the strong and high-toned moral and religious education in our normal school. It will not be without blessing to the country and to the churches that they will teach our young generations history and morals. They will be educators, and good educators. But the Society of Encouragement spoke not thus; we regret it for our churches, we regret it for our country." The same journal terms the step "an irreparable error." Truly it is not following the traditions of the valiant Huguenots, who were the revivers of learning in all its branches, and whose colleges were of world-wide celebrity. A Professor of History made the remark lately that Protestant girls came up to the examination extremely ignorant of Protestant history, and that on that head he had been disappointed as to the standard he had supposed so high in Protestant families.

The fête of the young came off with *éclat* in the Oratoire, which was elegantly decorated with flowers, texts, and flags, and

filled with the members of the Young Men's and Young Women's Christian Associations, and their friends. MM. Ch. Waddington, Dhombres, De Pressensé, J. Meyer, and Réveillaud spoke; choirs sang. An evening banquet, presided over by Pastor Lichtenberger, was well attended by young men and pastors.

GERMANY.

[From our own Correspondent.]

Berlin, June 15, 1885.

The time of holidays has begun again in political life; our Parliaments have returned home, and people are preparing for their summer journeys. In religious matters the summer is a time of numerous small gatherings in the open air. Our missionary festivals, celebrated in almost all parts of the country, unite people of neighbouring districts under the sound of the Gospel. There is generally a service in the church in the morning, then an open-air gathering in the afternoon, unless rain obliges to seek shelter in some barn, village inn, or, eventually, again in the church. In districts where religious life is already strong, these assemblies are generally very numerous. In the Ravensberg country, province of Westphalia, for instance, many thousands flock to these festivals, and the collections on these occasions result in considerable sums. Where there is not much life yet, the missionary festivals have often assisted to awake religious interest. Formerly subjects of foreign missions were exclusively treated; now, home missions generally are also spoken of on these occasions. In Berlin there are always a series of religious meetings in the week after Trinity Sunday. The Conference of Pastors (attended, however, also by laymen, notwithstanding the title) was more interesting than usual this year, on account of a duel which took place recently between two students, with deadly issue, on a political question. The sinfulness of duelling was discussed on the first day. It will be very difficult to eradicate this bad habit in Germany, but it is necessary that from time to time the Church should raise her voice. The second day was better attended still. General Superintendent Braun gave a very remarkable address on the "Conversion of Pastors." He affirmed that for the activity of a clergyman in his parish, it was essentially necessary that he should himself be converted first. The holy earnestness with which he spoke will not fail to have made deep impression on all his listeners. The second subject referred to the mission among the Jews—a work which, unfortunately, does not find sufficient sympathy in Germany yet.

With reference to the church built in commemoration of the Emperor's rescue from two attempts on his life, there will be an understanding about the election of the pastor. The "Liberal" Parochial Council, in order not to offend the feelings of the Sovereign, and to secure the definitive right of choosing the clergyman, has declared its readiness to choose a believing man. The man designated is Pastor Baumann, who will be known to many of your readers as the Secretary of the German Branch of the Evangelical Alliance. The Berlin District Synods have been rather peaceful this time; whether the City Synod (composed of the members of the four District Synods) will be the same, has to be seen. It meets to-day. It is to be feared that the grants for new pastors to be appointed will be refused, as the Church Government will not renounce its right of appointing the pastors in those few cases where it still belongs to the Government; at least, the Committee of the City Synod has voted in this sense. One "Liberal" member will propose that the clergymen be allowed to officiate at the act of cremation. Cremation hitherto has only taken place in Gotha, but some well-known people have already been brought there for this purpose, generally in accordance with dispositions in their last wills. The Prussian Upper Consistory has forbidden the clergy to officiate, as generally in religious circles cremation is considered to be unchristian.

The new Rationalist Mission Society have now found a clergyman willing to go out for them as missionary to Japan. They believe that among the educated Japanese their Christianity will have more effect than orthodoxy!

ITALY.

In a letter from the Rev. Matteo Prochet to a friend in this country, he makes some remarks, at once encouraging and urgent, on the state of the work in Italy. He says: "I cannot forget that there are 120 missionary labourers and their families looking up to the Board (practically, to me) for their daily bread. Now, on account of the commercial

depression, funds have not come in as they used to do. Far from it. Many—alas! too many—have diminished their contributions, or withdrawn them altogether, pleading to be excused for this year on account of their losses. Now, I quite understand them, and do not pretend that they should put themselves into difficulties in order to keep up their subscriptions to our missions; but you, who are a practical man, will understand, I am quite sure, that this falling off of the subscriptions must have put me in a most distressing position. If I could diminish the expenses in proportion to the diminution of the funds, and as quickly, I should not be embarrassed in the least. But how could we dismiss at a few days' notice men that have served the cause faithfully for years and years? How could we put them and their families in the position of starving? The fact that, with £25 per day, we actually pay 120 men or women, and keep them, with their families, shows that they receive barely what is necessary for their every-day life, and that it is impossible for them to save anything. Consequently a dropping of payments, even for a quarter, means starvation for them. Do you see now, my friend, how I have real, too real, cause for being anxious? . . . My hope is grounded upon the fact that the Lord has really and evidently acknowledged and blessed your co-operation. The report for last year showed that we had received over 500 members, leaving 520 more in the Bible-classes for further instruction. Since then, and whilst the financial horizon was growing more gloomy every day, the other horizon was being lined with silvery fringes, which gave rise to cheering hopes. I have been fourteen years President of our missions, and I can truly say that I never before received so many comforting letters from the field at one time as I have received lately. I cannot enter into all the details, and tell *seriatim* of the increased audiences in Turin, Genoa, Milan, Ivrea, Venice, Leghorn, Pisa, Florence, Naples, Messina, etc. I shall mention only the opening of some of the new places which we have occupied and conquered, so to say, this year.

"In the north, I shall mention La Salle, the largest and richest village of the valley of Aosta. Invited by some of the people, our evangelist in Aosta went to La Salle and preached the Gospel to hundreds of people, who seemed to listen with the utmost attention. He returned several times, and the result is that sixty-four people have formally asked to become members of the Evangelical Church of Italy, and form a fine Bible-class. Twenty-five children are ready also to form a Sabbath-school. Those are results that were not obtained in former times. One of the sixty-four is a farmer's wife, who walks ten kilometres (rather more than six miles) every Sunday to come to the meetings. And now let us take a flight over the whole peninsula, and land in the south of Sicily, precisely at Erotte, a town of 11,800 inhabitants. We shall find here also something that will cheer our hearts and create in us the impression that we are nearing the season of greater ingatherings. A priest, Sgr. Dinino, had separated from the Church of Rome some years ago, but remained simply in his house, like any other private gentleman; there was no principle to back him. But towards the end of last year, he went to Catania and met our pastor, was converted, and returned to his place a different man altogether. This time he set to work, and his work was blessed. Following the direction of his father in Christ, he began to speak of Jesus; and, in short, our pastor of Caltamisetta was called, and found no less than three hundred and eighty people gathered in the Municipal Hall to hear the preaching of the Gospel. And the work continues. Do not these facts impress us justly with confidence that the Lord is working with us? The Lord seems to say, through circumstances, 'Forward!' and the exhausted treasury says, "Stop!" But our friends *can* stop the mouth of the treasury."

In a later letter Signor Prochet says: "First of all, in the outset, let me say that the Lord has again this year been pleased to bless our work, and to show us visible proof of the operations of the Holy Ghost on the hearts of people. It would be something to hold our own in the midst of the deleterious elements at work in Italy; but, thank God, we have gone forward and won more disciples for our Master. The Roman Catholic Church is steering every day more away from the teaching of the Gospel. Last year, an American missionary was saying to me that he had seen more idolatry in Rome in a month than in India in thirty years. A fact or two will suffice as illustrations. At Easter, the Cardinal Vicar of Rome published a circular letter to the faithful Romans. Would you believe that there was not a word of Christ? It was the sufferings of the Madonna, the triumphs of the Madonna, the honour due to the Madonna, the faithful Romans were to think of on Good Friday and on Easter Day; of Christ, who died for

our sins and rose for our justification, not a word. On the other hand, the infidels, whose number is increasing, seem to lose all kind of shame. Just think that in a Sunday review we read a few months ago words like these: 'We have enough of the eternal God; we want hell'! A Sicilian poet actually sang the praises of the devil in beautiful verses. When he went to Palermo, the students of the university unhitched the horses of his carriage, and dragged him triumphantly through the city. A religion which materializes on one hand, an irreligion which brutalizes on the other, such are the two currents we are called upon to resist—such is the poison for which we must supply the only antidote, or else the nation will perish. The effects produced by the preaching of the Gospel are not yet felt by the people at large, though even the nation, as such, has derived benefit from it; but the witnesses for truth are increasing daily, and I have no doubt they, in the sight of God, are doing what the ten righteous people would have done in Sodom and Gomorrha had they been found there. I have reason to believe that the number added this year to the Church through the mission will not be inferior to that of last year.

"In Turin, for example, twenty-seven members were added again for last year. Here, in Rome, we had the pleasure of receiving a captain of the Army, along with other catechumens, on Monday before last. Had you been present, you could not have refrained from being deeply moved by the profession of faith of that gallant officer, proclaiming publicly in this city of Rome that henceforth he was willing to live for Christ, God helping him. In times of old, soldiers and officers were sent by Papal Rome to the Waldensian valleys to destroy the Waldenses; and now, in Rome itself, soldiers and officers publicly join the descendants of the persecuted. Is it not cheering? And may we not fondly hope for still better things, if only we know how to persevere in our prayers and supplications?"

We have received the Annual Report of the Waldensian Mission (in French), and observe that the entire receipts for the year ending last month amount to £10,976 in English money, out of which England contributes £2,792, and Scotland £3,212; America sends £756, and Italy contributes £1,900.

The *Civilta Evangelica* (Naples, April 29, 1885) contains the following remarks on the conduct of some Romish priests:—

"The scandalous conduct of certain Romish priests in Naples has, as it is natural it should do, excited our attention. We had just written an article about the matter, and were about to consign it to our manager (Proto), when we happened to see in the *Roma* some excellent remarks very much to the point, and bringing out in its true colours the gravity of the situation. We had but very little hesitation in taking our resolve; we threw our production into the waste-paper basket, and determined to reproduce the article of the *Roma* in its entirety, and for a very simple reason. To non-evangelical readers of our *Civilta* our remarks appear sometimes to touch upon exaggeration, and for that reason they do not produce the desired effect. Such people end by not giving heed to us in anything, and cease reading our journal. For ourselves, we are only too glad when we can fall in with the views of other newspapers, and reproduce and endorse them, and we only regret that we cannot do so more frequently. Here, once more, we are ready to avow that we do, and shall continue to combat Romanism and its adherents with all our might, and without showing any desire for a truce, but at the same time without rancour or contempt. We attack principles, not persons. We shall give no quarter to our enemies, because we are convinced, and that without a shadow of a doubt, that Romanism has been, and always will be, the ruin of Italy. It is an incontestable fact that Catholicism has corrupted—we may say, in fact, destroyed—the Gospel of Christ; and it is Romanism which has made Italians either superstitious or indifferent. Which is the worse it would be hard to say. And after these few remarks we will proceed to quote from the *Roma*:—

No one more than ourselves (says this paper) is more tolerant of religious feelings and opinions; no one more than ourselves has been ready to defend the clergy when right was on their side. We have never been the persecutors of the priests, nor have we ever wished to be, nor are we their most obedient servants; but when a priest leaves his proper sphere and, instead of confining himself to his religious duties—duties connected with the conscience and morals—leaves such apart, and gives himself up to electoral intrigues and monetary speculations, no one can do otherwise than deplore the way in which they abuse their calling and profession in order to attain an end anything but sacred and holy.

In Naples, the clergy are divided into two parties: one which keeps aloof from politics

and speculation; the other who make it their business to mix themselves up in politics with this or that candidate to forward their own personal ends; or, worse still, who impose upon the good faith and confidence of the poor who are credulous and weak enough to listen to them and entrust them with their money, to their complete and hopeless ruin. Who have been the means of ruining many families through the *rendita turca*, but those worthless priests who have disgraced religion—a religion to which they are a shame and a reproach! Who have led many families in Naples to utter ruin by means of the famous *banche truffe*, if not the electioneering and rascally clergy, in opposition to those who attend to their solemn calling, and give themselves to works of charity and philanthropy?

The last catastrophe happened in the Monte-Calverio quarter, the most prominent person in the matter being the Rector, Del Porzo, one of the electoral agents, a man noted for his activity and zeal. It would be well if our much-respected Archbishop would just pay a visit for once to the Borsa (Exchange), to see how many of our clergy are engaged in speculation, often of a doubtful character, as every one knows. In any case the sight is most unseemly; of that there is no doubt. Is our Archbishop unaware of the scandal to which the conduct of such priests gives rise? Christ drove out from the temple the men who bought and sold there. Here, Christ's priests descend from the temple and go in search of gain on the Borsa.

The elections and the exchange, elections and cheating, elections and spunging on others for money, are things which we find united in that portion of the clergy who dishonour the traditions of the Neapolitan Curia with their disgraceful conduct.

Your Eminence, in conclusion, we beg you to take in hand the reformation of that party of the clergy to which we have alluded. One so eminent as yourself is well fitted to take the initiative in such a matter; for if the ministers of the altar let themselves down to be the agents for Government candidates, and the speculators on the exchange, rest assured that religion, which you yourself respect, will ultimately suffer. It is impossible that it should be otherwise, when the clergy are the marked and flagrant breakers of the law, and daring violators of morality. To the country we say, beware of any candidate recommended to you by such men as these, and beware of the priests themselves. Religion for such men is simply a means to an end; a means to leading poor unfortunate, weak-minded men by the nose, to their own detriment and misfortune.

And now we will just place before our kind readers a striking and incontestable fact. Del Porzo, the Rector of the Church of Monte-Calvaro, has just been arrested at St. Benedetto, in the province of Caserta, where he had taken refuge with a monk, one of his friends. He was arrested for swindling, and to the amount of more than *three hundred thousand* lire!

"TAKE HEED THAT YE DESPISE NOT ONE OF THESE LITTLE ONES."—At Leghorn, some brethren of the Waldensian Church and the Free Church of Italy have formed themselves into a society to aid the sick, and to help the pastors in the work of evangelization in the neighbourhood. We would note especially the efforts of a boy, not more than eleven years of age, who goes about to the shops with a Bible under his arm, and willingly reads the precious truths therein contained to any who will listen. Lately a seller of fruit declared his desire to become an evangelical Christian (Protestant), through the instrumentality of this little lad's Scripture reading.—*Civilta Evangelica* (Naples, April 29th, 1885).

The following extract from the *Civilta Evangelica* refers to Savona:—

Signor Parodi, an evangelist belonging to the Free Church of Italy, has set earnestly to work to get a place of worship built at Savona, and in order to obtain funds, has, during the last few months, gone down twice, sometimes three times, a week to the port, and going on board all the steamboats which arrived or touched there, asked the captains and inferior officers, as also the English passengers, to enter their names on his subscription list, carrying with him a book for that purpose. His pleasant manner and genuine bearing has gone far to recommend his cause. His efforts hitherto have had a very fair amount of success. He takes with him a bag filled with the Holy Scriptures and religious tracts, for distribution to the workmen and any persons he may meet on his way. If opportunity offers, and time serves, he talks with those he meets about the concerns of their soul. Wherever he goes, whether to the port or on board any vessel, or about the town, he zealously pursues his sacred calling, and with manifest blessing from on high. From Vellatri we have a few details which may interest our readers. There are some families who regu-

larly frequent our worship. The pastor goes from house to house, visiting the Romanists, and entering into conversation with them, and thus bringing the Gospel under their notice. The number at our gatherings varies a good deal. Sometimes we are very full indeed, at others, it must be confessed, but thin. It is much to be regretted that our Sabbath morning services are so poorly attended, but as most of the people work out in the fields all day during the week, they take the Sunday to set things in order at home. The evening service, however, is well attended. If matters are not so enconraging as we could wish, yet we hope, with time and patience, and persistent visits from house to house, that we shall ere long see the people rouse themselves from the condition of superstition and ignorance in which they seem almost content to exist. Our little school has augmented in number from seven to fourteen. Every Friday evening there is religious instruction, and the scholars reward our efforts by their attention and diligence.

We have this account of an interesting meeting at Milan :—

On Monday evening, the 25th of May, through the kindness of the Amaldo da Brescia Association (Club), Professor N. G. Rosa held an interesting conference on Gregory VII. The gathering took place at our place of meeting in San Simone. It was largely advertised by bills, several of which were torn down from the walls, etc., by bigoted Romanists belonging to secret societies, who are never willing that the public should be made aware of the sayings and doings of certain saints of their church. Very rarely have we seen our ample premises so crowded with such attentive listeners, who seemed to be greatly interested in listening to what was a truly historical account of Hildebrand's life and policy. The hundreds of people who were present listened for an hour and a half ; the "bravos" and the applause generally showed how much the conference was appreciated, and was an ample compensation for the fatigue of our highly esteemed colleague, to whom the association tendered its most grateful acknowledgments.

Beneficence of the Scotch Church, Florence.—On the 29th of April terminated the series of benevolent efforts which the Rev. Mr. MacDougall, assisted by the Scotch Church, has made during the winter. Every Wednesday evening, in San Jacobo, 120 poor families have been entertained, both Evangelicals and Romanists. Five sick persons, 10 blind, 3 orphans, and 25 widows were among the favoured recipients of this Christian bounty. Those who were fortunate enough to be present on these occasions can testify of the gracious manner in which all was conducted. Besides the great boon which was conferred on so many necessitous poor, especially at the time of year when the weather is inclement, and money and work very scarce, the opportunity was most favourable for sowing the seeds of Bible truth. May the richest blessings from on high be poured out both on the givers and the receivers, and may all redound to the glory of Him who giveth unto all life and all good things!

The Whit-Sunday service at the Soldiers' Church, Rome, is thus described :—

It was a grand sight to see all our brethren gathered together, on the evening of the 24th of May, in our church, to celebrate the Lord's Supper together. The funeral obsequies of Conte Terenzio Mamiani no doubt affected the attendance, but we were thankful and gratified to see so large an audience. The church was full of soldiers, and, praised be God, we had 30 new members added to our body on that occasion, and who sat down for the first time to the Lord's Table. The Rev. Mr. Piggott presided, and after the hymns had been sung, and he had offered prayer, he called on our minister, Signor Cav. Capellini to read a Psalm and the 2nd chapter of the Acts of the Apostles. The Rev. Mr. Gray, minister of the English Presbyterian Church, delivered a striking sermon on the descent of the Holy Spirit, which was listened to with breathless attention both by the soldiers and strangers who were present on the occasion. The Communion, which was administered, as usual, by Signor Capellini and the Rev. Mr. Piggott, being over, a handsome Bible was presented to each of the new communicants, as is the custom. The service terminated with a hymn and the Benediction by Mr. Gray. Shortly our soldiers will be going to camp out and go through the military exercises, and take their part in the reviews usually held at this season of the year. Our beloved minister, Signor Capellini, is making his preparations to follow them, at least to certain places. Let us hope that his efforts this year will be abundantly blessed and bear much fruit, especially as he hopes to distribute much religious literature and many

Bibles among those regiments which have not yet been in Rome. Christians are earnestly requested to bear this important work on their hearts, and especially to make it a matter for intercession at the throne of grace.

BELGIUM.

THE *Chrétien Belge* speaks thus of the work of the Scripture-readers and colporteurs :—

Three or four times a year the Scripture-readers and colporteurs meet together to confer and compare notes. These fraternal meetings, which have been comparatively recently arranged, are greatly appreciated. Each one relates his experience, furnishes information, and gives details bearing upon the work which he has so much at heart. The members of the Commission of Colportage then have the opportunity of offering advice and counsel, as well as words of exhortation and encouragement. A text is given beforehand, as a subject for study; and the Bible-readers are invited to analyze it, and show how they would treat the same if making use of it in an address or a meditation. This is found to be a very interesting and useful practice. The last of such gatherings was held in January at Jumet. In our conversation on the progress of the work of evangelization, a marked change was stated to have taken place with regard to the reception of the colporteur. "Five-and-twenty years ago," said one of our oldest workers, "people used to abuse us and shut the door in our faces. They would threaten us with a stick, or give us a blow. They would not even touch any of our books, for fear of contamination. Now matters are quite different; we are almost everywhere well received and respected, and asked to come again. People gather round us to listen to our exhortations and our prayers. They question and consult us, they examine our books; and the Holy Scriptures, above all, are very generally accepted and valued." It is very rarely indeed that any of our agents are in any way molested; indeed, we believe that in no report of late years has any instance of the kind been mentioned as having occurred. We might name some Protestant countries where certainly an evangelist would not be welcomed as he is with us. The grand obstacle to the work here is indifference and infidelity. Active opposition comes still from the priests here and there, who do their best to destroy the good seed when it is sown, and who endeavour to prevent their flocks listening to the truth. As usual, they wage war against the Bible; they dread it far more than the various newspapers and books put forth by the Freethinkers. One of them made a regular round of visits to those persons whom he knew came in contact with the Scripture-reader. In almost all of their houses he found the "Almanach de l'Amie de la Maison" fastened up against the wall. In one house, finding no one at home, he went up to the almanack and tore it down, and then put it into the fire. "Madame," said he to the good woman of the house, who just then came in, "you have that forbidden book, the Bible, in your possession, I know; you must burn it at once." Going on, he came to a house where he made an attempt to do the same thing, but was summarily turned out. Elsewhere, by offering money, he got a hearing. Another priest asked a man to lend him his Bible. "Very willingly, Monsieur le Curé," he replied; "but if I do, you must sign a paper as a guarantee that you will give it me again." A bargain like this did not at all suit the would-be borrower, as may be easily imagined. These efforts of the enemy often produce a contrary effect to what is desired by them. In a commune where we hold some interesting meetings, the priest employed both promises and menaces in order to draw away and shake the faith of new disciples. The only result was to hasten the decision of families who were halting, as it were, between two opinions.

AMERICA.

ALL the religious papers in America make reference, more or less, to a discussion which took place at Cincinnati, at the meeting of the General Assembly. This was the debate on Roman Catholic Baptism, which was introduced by Judge Drake, whose resolution declared that the Roman Catholics constituted no part of the Christian Church, and that therefore converts from Popery ought to be rebaptized. Dr. W. C. Alexander, of the Theological Seminary of San Francisco, and Dr. Philip Schaff, of the Union Seminary, of this city, were the principal opponents of the resolution; George P. Hays, D.D., of Colorado, and J. M. Worrall, D.D., of Cincinnati, being its strongest defenders. The arguments

urged against rebaptising converts from Catholicism are embodied in Dr. Schaff's amendment, which reads: "Resolved, That it is the deliberate and decided judgment of this Assembly, in full accord with the Reformed confessions and the theory and practice of all the Reformers and Westminster divines, that the Roman Catholic Church, though corrupt, and teaching many unscriptural errors, yet retaining the Holy Scriptures and ancient creeds, with all the fundamental truths of Christianity, is still a branch of the visible Church of Christ, and, therefore, that the sacrament of Baptism administered by her, in the name of the Holy Trinity, the Father, Son, and Holy Ghost, and with the intention to baptize, is true and valid Christian baptism, which cannot and ought not to be repeated." The two extremes being represented by the two resolutions of Judge Drake and Dr. Schaff, and the two sides of the debate being nearly equally balanced, Alfred Yeomans, D.D., of Orange, N.J., endeavoured to bridge the gap between them by offering the following: "Resolved, That it is the decision of the General Assembly that its last deliverances on the subject of Romish baptism, leaving the question of rebaptism to the discretion of the session in which the question may arise, does recognize the validity of such baptism; and, while it does not enjoin upon the session the admission of Roman Catholics into their communion without rebaptizing, this Assembly re-affirms the decision of 1875, as its deliverance at this time." C. A. Dickey, D.D., of Philadelphia, objected to the phrase, "does recognize the validity of such baptism," since it embodied the real point at issue, and would be, in effect, making a deliverance upon the subject; whereas the action already taken by the Assembly, which leaves the whole matter with the session, is all that is necessary. J. I. Brownson, D.D., of Washington, Penn., moved to lay the whole question on the table, which was carried unanimously. This leaves the matter where it was at the beginning of the discussion.—The Assembly at Cincinnati adopted by an overwhelming vote the following resolution offered by G. P. Hays, D.D., of Colorado: "Resolved, That the General Assembly of the Presbyterian Church of the United States of America views with shame and sorrow the adoption by the United States of the policy of the exclusion of the Chinese people from our shores simply as a race, when we are sending missionaries to China, and asking permission for them and merchants to reside in that country; and we shall labour for the early reversal of this barbarous and unneighbourly policy." Dr. Hays, in a short speech in favour of the resolution, said: "If those who come, come as slaves, or lepers, or criminals, let them be excluded for these reasons, but not because they are Chinamen." After the resolution was passed, a motion was made to reconsider the action just taken, and this motion was at first lost and afterwards carried. Dr. Darling, of Schenectady, then moved to lay the whole matter on the table; and, while this motion was pending, Dr. Hays asked the unanimous consent of the Assembly to withdraw his resolution, that it might not be made a matter of record in any form. This request being granted, the resolution was withdrawn by the mover, and thus the whole question was disposed of by the Assembly.

The Baptist anniversaries, which were held this year at Saratoga, opened with the eighth annual meeting of the Women's Baptist Home Mission Society; Mrs. J. N. Crouse, of Chicago, presiding. The report showed that the organization has auxiliaries in twenty-seven states and territories. It employed the past year fifty-one missionaries and helpers, who gave 1,341 weeks of labour. In its Missionary Training School at Chicago there were thirty students. It has published a large amount of literature in various languages. The expenditures for the year, including a balance on hand at the close, were 36,914 dols. 48c. The three sessions were largely attended by men as well as by women, and many of the earnest ladies engaged in the work of the society made remarkably able addresses. Drs. MacArthur, of New York, Wayland, of Philadelphia, and Henson, of Chicago, were also among the speakers. The society, not without something of a struggle, has won a recognition as one of the factors in the denominational life.

The most unpleasant item of anniversary news is the loss to the American Baptist Home Mission Society of nearly 100,000 dols. of its permanent funds through misplaced confidence. The case contains a warning for other societies. Many of our religious and benevolent organizations have become great financial corporations, handling an amount of money unthought of by their founders; and yet some of them are still conducted in the primitive methods of the early times, when the total amount of permanent funds was but five or ten thousand dollars. With an increased amount of money to be managed, new checks and balances are needed; and this unfortunate case will result

in good if it leads societies to revise their methods of managing their finances.

A rather curious question has come before the Supreme Court of Kansas. We are not aware that such a question was ever before raised in any judicial tribunal of this country. The fact in the case is that, when a jury retired to deliberate upon its verdict, one of the jurors proposed that their deliberations should be opened with prayer, and, with the consent of his associates, he led them in supplication to God for divine guidance in making up their judgment upon the matter submitted to them. The verdict rendered by the jury was in favour of the plaintiff; and the counsel for the defendant, being made aware of the fact that there had been public praying in the jury-room, moved to have the verdict set aside, placing the motion on the ground of "undue influence exercised by one of the jurymen by means of public prayer in the jury-room." This lawyer, in his elaborate brief on the point, concedes that there can be no valid objection to "a private petition to the throne of grace earnestly offered by a conscientious juror, with the motive of freeing his own mind from prejudice and passion; but he claims that "a public prayer in such a place," made in the hearing of his associates, is not legally admissible. The theory of this claim is that "one long practised in the wielding of this subtle influence can play upon the feelings and judgment of his weaker brother; and, the more gifted in prayer the leader is, the more powerful will be his influence." On this ground, he asked that the verdict might be set aside and a new trial ordered.

The *Independent* thus refers to an important step which has been taken in the Episcopal Church: "The fight in the South Carolina Diocesan Convention of the Protestant Episcopal Church for the right of coloured clergymen to seats in the Convention was a gallant one, and it is a great satisfaction to know that it was successful. The decision has, however, created some bitterness of feeling, especially among the laity, who think that the white man ought to be secured the privilege of a white man's church, a white man's salvation, and a white man's heaven. The clergy were dominated by the spirit of Christ, putting their prejudices aside, and standing for the coloured man on the ground of Christian fraternity and Christian fellowship. They deserve the respect and gratitude of all branches of the Church Catholic for the firmness and ability with which they have withstood the deep-rooted and dishonouring caste prejudice. No one was more active on this side of the question than the Rev. A. Toomer Porter, D.D., who, it will be remembered, took a prominent part in the Church Convention, held a year or two ago by the Southern dioceses, to consider the attitude of the Church towards the Negro. The advocates of caste sought to punish Dr. Porter for his course in the Convention by defeating his election to the standing committee, of which he has been a member for several years. In this they were also unsuccessful, though they reduced his majority to so small a figure that he regarded it as a condemnation; and he has taken the opportunity which this fact opened to him of telling the laity, in an open letter, what he thinks of their conduct. He reminds them, the telegraph tells us, that there are 600,000 Negroes in the diocese who have souls to save; that coloured clergymen can work more successfully among these masses than white clergymen; that the coloured clergymen they sought to exclude are thoroughly educated men; that the laity of the diocese might, if they would, do much to improve and civilize the Negroes, who, as they rise in intelligence, virtue, and wealth, will establish their own social relations and repudiate association with the white man; and that the practical effect of attempting to deprive coloured clergymen of their divine right will destroy all opportunity of extending the Church among the blacks, who will become 'secret enemies, a constant thorn in the flesh, an irritation and an antagonism.' We do not wonder that Dr. Porter's letter has created 'a sensation in Church circles.' It ought to produce conviction and conversion."

At the meeting of the General Council of the Reformed Episcopal Church there was a centennial celebration of the adoption of the American Episcopal Prayer-book of 1785. Although the Protestant Episcopal Church in this country afterwards discarded it, the Reformed Episcopalians made it the basis of their Prayer-book; and hence they claim to be the old Revolutionary Episcopalians, while the Church from which they seceded is that of innovation and of departure from the principles and practices of the American fathers. The principal address was delivered by the Rev. Mason Gallagher, of Brooklyn, N.Y., and he was followed by Bishops Fallows and Cheney, of Chicago.

COMPARATIVE TABLE *showing Receipts of the principal Religious Societies for the past two years, for the most part gathered from the Reports presented at the anniversary meetings held in May.*

	1883.		1884.
PRINCIPAL FOREIGN AND COLONIAL MISSIONARY SOCIETIES—			
Church Missionary Society	£232,448*	..	£231,541*
Wesleyan Missionary Society	150,106	..	146,308
Society for the Propagation of the Gospel	109,572	..	111,537
London Missionary Society	102,563	..	101,103
Baptist Missionary Society	59,784	..	67,828
Moravian Missions	19,728	..	17,449
English Presbyterian Missions	16,425	..	15,525
South American Missionary Society	15,315	..	13,288
Church of England Zenana Mission Society	20,240	..	22,051
Society for Promoting Christianity among the Jews	44,616	..	35,590
Colonial and Continental Church Society	41,599	..	40,131
United Methodist Free Churches' Home and Foreign Mission	17,688	..	18,808
British Society for the Jews	6,790	..	7,262
Colonial Missionary Society	5,093	..	8,345
Evangelical Continental Society	3,291	..	2,557
Turkish Missions' Aid Society	2,646	..	2,896
HOME MISSIONS—			
Additional Curates Society	81,491†	..	85,092†
Church Pastoral Aid Society	98,512†	..	96,787†
Congregational Church-Aid and Home Mission Society	37,837	..	36,707
Society for the Promotion of Christian Knowledge	36,840	..	42,304
Wesleyan Home Missions	34,921	..	35,140
Missions to Seamen	23,084	..	26,868
Rochester Diocesan Society	7,840	..	8,708
Irish Church Missions to the Roman Catholics	19,767	..	19,042
Bishop of London's Fund	18,559	..	19,915
Bishop of St. Alban's Fund	15,477	..	10,973
Army Scripture Readers' Society	12,463	..	11,828
Church of England Scripture Readers' Association	12,146	..	12,312
Metropolitan Wesleyan Chapel Building Fund	9,602	..	9,993
Curates' Augmentation Fund	7,758	..	8,871
Bishop of Bedford's Fund	7,722	..	
British and Foreign Sailors' Society	7,524	..	11,444
Incorporated Church Building Society	7,293	..	6,770
London Diocesan Home Mission	6,132	..	4,977
British and Irish Baptist Home Mission	5,319	..	5,251
Thames Church Mission	4,175	..	6,556
Irish Evangelical Society	2,324	..	1,573
Royal Naval Scripture Readers' Society	1,879	..	1,689
Open Air Mission	1,516	..	1,571
RELIGIOUS EDUCATIONAL SOCIETIES—			
British and Foreign School Society	43,429	..	38,315
National Society	18,625	..	23,950
Church of England Sunday School Institute	15,875	..	
Indian Female Normal School Society	9,387	..	10,228
Wesleyan Education Committee	7,150	..	7,349
Ragged School Union	6,093	..	6,895
British Syrian Schools and Bible Missions	5,200	..	6,000
Sunday School Union	5,038	..	
Protestant Educational Institute	2,586‡	..	1,688
Ragged Church and Chapel Union	809	..	439
MISCELLANEOUS—			
British and Foreign Bible Society	233,309	..	253,765
Religious Tract Society (Trade and Missionary Funds)	212,906	..	212,032
Young Men's Christian Association	10,168	..	8,802
English Church Union	8,659	..	7,130
Trinitarian Bible Society	7,094	..	2,375
Church Association		..	4,922
Monthly Tract Society	2,849	..	
Bible Translation Society	2,215	..	1,915
Christian Evidence Society	1,444	..	1,304
Lord's-day Observance Society	979	..	1,165

* Financial Year ending March 31.
† Including sums locally raised and paid.
‡ Including in 1883 Pastor Chiniquy's receipts for lectures.

Monthly Survey of Missions.

MISSIONS OF THE AMERICAN BOARD.

The remarkable movement which has been going on in Japan has led to sanguine hopes that the people would soon be numbered among the Christian nations of the globe. The *Missionary Herald* (Boston) points out a danger that seems likely to arise under the present posture of affairs. It says: "While every disciple of Christ would rejoice to see Japan taking with sincerity the stand of a Christian nation, it is far from desirable that she take that stand simply from political motives. There seems to be, at the present time, some danger that the empire may be led to call itself Christian solely from its desire to enter into the comity of Christian nations. We have seen the translation of an article which appeared recently in a native newspaper, the *Fiji Shimpo*, the first reading of which suggests a doubt whether it was written seriously or in sarcasm. It is, however, exactly in the line of much of the reasoning that is now presented to the Japanese people, some of it in soberest earnest. This paper argues that the relations between the Japanese and foreign nations are not satisfactory, and that the needful thing is that the Japanese accept the professed belief, and wear the religious uniform, of others. It asks: 'Is it not very expedient, for the present, to make Christianity one of our professed beliefs, whatever may be our individual faith? . . . We cannot persuade believers in Shinto to change their views, but we can tell them that they should regard the prevalence of Christianity in our country as an event occurring in the natural course of things, and refrain, for the sake of the country, from making any disturbance.' The object is simply to commend themselves to those who hold the religion of the Western world, and so bring Japan into the family of nations which are called Christian. It is boldly admitted that this is nothing more than a political device, for the article expressly says: 'We do not propose that the majority of our countrymen should become Christians. A small number, one for every hundred, will be sufficient. All that is required is the assumption of the title of a Christian country.'" After pointing out how such a movement would be fraught with mischief, the writer relates the following incident: "A recent story is told of a Christian preacher, in one of the prefectures of Japan, who, at the conclusion of his discourse, was about to retire, when one of the audience inquired of him whether it was a true report he had heard that a certain prominent official was about to embrace Christianity. On being asked why he put the question, the reply came that if this well-known leader had become a Christian, the speaker intended to take the same step and be baptized. It was well that the man was told on the spot that his duty was not to be determined by what another person had or had not done. This lesson is just now needed by many in Japan."

CHURCH MISSIONARY SOCIETY.

A paragraph appears in the June number of the *Church Missionary Intelligencer* which has attracted considerable attention. It has been communicated by Mr. R. N. Cust, and is as follows: "On Easter Sunday forty additional missionaries for Eastern Equatorial Africa received their final dismissal in the Cathedral of Algiers. They were under the leadership of Mg. Livinhac, Bishop of Pacendo, Vicar Apostolic of the Victoria Nyanza, and Mg. Charbonnier, Vicar Apostolic of Lake Tanganyika. Cardinal Lavigene presided in person, and, after the usual addresses, each missionary knelt down at his Eminence's feet, and received the kiss of peace and episcopal benediction. The missionaries then ascended to the highest step of the altar and stood in a row. The Cardinal, the Bishops, and all the clergy and seminary students then knelt down, and humbly kissed the feet of each missionary, in memory of the passage in the Scripture: 'How beautiful are the feet of those who bring good tidings!' This caravan of missionaries is intended for the four apostolic vicariats into which Equatorial Africa has been lately divided by the Roman Pontiff, and which were described in the *Intelligencer* of Nov., 1884. They are intended to spread from Zanzibar down the basin of the Congo to its estuary, and fight a hand-to-hand battle with Protestants of all denominations. The party consists of lay brothers and ordained fathers, and sisters are preparing to follow. The fathers have been carefully trained in the seminary at Algiers; they belong to a special religious order, with a peculiar semi-Oriental dress, of which the

native red cap is a conspicuous feature. Cardinal Lavigene informed me in 1882 that his orders were, that no Roman Catholic establishment was to be fixed within sixty kilometres of a Protestant, and up to this moment such is the case. One peculiar feature of this system is the purchase of young children of both sexes to be trained up to be teachers, catechists, and native priests. Mg. Livinhac, in the last number of the *Missions Catholiques*, from which the above information is quoted, acknowledges the receipt of the sum of 1,570 francs 'for the purchase of Pagan children;' and another sum of 676 francs 'for the purchase and baptism of Pagan children under the names of Marie Therese, Theodora, Elizabeth, Marie Ann,' etc., which places it beyond doubt that the hazardous policy of purchasing female children is intended to be vigorously carried on." The republication of this paragraph in some of our Christian journals has been accompanied by an earnest appeal that Protestants should exert themselves to send forth more numerous bands of devoted men. The presence of Catholic missionaries has often proved one of the greatest stumbling-blocks which our own missionaries have had to encounter.

BAPTIST MISSIONARY SOCIETY.

The principal interest of the Baptist Mission has, for some time, been centred on the Congo, as our readers are aware. The first edition of Mr. Tritton's book on "The Rise and Progress of the Work on the Congo River" having been exhausted, a second edition has been prepared with an additional chapter, giving the most recent intelligence at the time of going to press. The volume can be obtained at the Mission House for sixpence, or sevenpence half-penny by post, for circulation among Sunday-schools, senior scholars, Bible-classes, and young people's missionary associations. We would call the attention of our readers to a series of articles appearing in the *Sunday at Home* on "The Congo Basin and its Missions," by the Rev. W. Holman Bentley. Much new information is given. The principal item of news is contained in a letter from the Rev. G. Grenfell, announcing that the Peace had arrived in safety at Stanley Pool after a five months' voyage. The *Herald* also contains a long and graphic letter from Mrs. Wilshere, giving an account of mission work in the Bahamas. This little scene is touching: "Good-mornings were exchanged, and then Mr. Wilshere with myself leading the way, the people following, we walked down the hill leading to the beach. As usual, they struck up singing, and this is what they sang—

'Oh, my minister, how I love you!
We must part;
But if I never see you,
I'll love you in my heart;'

repeating and repeating, substituting the word 'minister' for 'sister,' 'leader,' 'school children,' etc.

'We'll leave all the world, and take up the cross,
And follow our Saviour, all the world around.'

These and others are sung everywhere; it is a remnant of slavery days, that being the only way that they could worship; the historical parts of the Old and New Testaments are set to verse, and so thoroughly learned by young and old, even the very babes chime in, wondering what it all means. These songs will never die out whilst there are coloured people to sing them, the tone and pathos with which each is rendered being peculiar to them only." Those of our readers who have heard the "Jubilee Singers" will be at no loss to understand the peculiar pathos of these little snatches of song set to simple and moving melodies.

PRESBYTERIAN MISSIONS.

The Rev. J. H. Lawrie, missionary at Aneityum, in a speech he delivered at Sydney, says in reference to a group of islands to which much public attention has lately been directed by the action of Germany and France: "The New Hebrides Mission occupies a unique position in the history of the Christian Church. The agents of the London Missionary Society originated the mission forty-five years ago. Teachers from Samoa laboured as pioneers for several years amid many hardships, with little sympathy; yet bravely they laboured on, preaching and teaching, according to their ability, until in 1848 the Rev. Dr. Geddie, an agent of the Presbyterian Church of Nova Scotia, came to the help of the Lord's work against the mighty. Such a man, at such a time, was to the New Hebrides what the Apostle Paul must have been to the Greek-speaking nations of old.

Mr. Geddie had a small wiry frame, a keen, clear intellect, a warm heart filled with enthusiasm, and an intense desire for the advancement of the Redeemer's kingdom among the heathen peoples dwelling in the islands of the sea. With such natural qualifications, and the divine blessing, such a man was bound to succeed in his work. When he landed on Aneityum he found that the Roman Catholic missionaries who had preceded him had as yet not applied themselves to the study of the native language, but were communicating with the people in broken English and by signs. Mr. Geddie, as a wise general, saw their weak point. He and his wife set themselves earnestly to the study of the native words and sentences as they could be got, by listening to conversations, by inquiring the names and meanings of things, and thus, by blundering and by frequent stumblings over the early use of hastily-acquired words, a knowledge was obtained of the native idiom. Missionary influence was also strengthened by repeated visits to the different villages, where meetings were held. He got to the weather-side of the Roman Catholics. A large swamp fills the mouth of the valley at Anelcauhat. Inexperience led the Roman Catholics to build on the wrong side of this swamp: they were pestered with clouds of vicious mosquitoes thirsting for white men's blood; they were stricken with fever and ague; they never acquired a knowledge of the native language, and they left the poor native savages to the care of the Protestant missionaries. Amid dangers from the heathen priests and sorcerers, who were losing their power, and amid opposition and threatenings from lawless white men, whose vile habits were restricted, Mr. and Mrs. Geddie, ably assisted by the Eastern Island teachers, wrought on, and that with such success that by the end of four years many of the people had been taught to read, had committed to memory a catechism of Christian truth and the Ten Commandments. The Gospels according to Matthew and Mark had been translated; and in 1852 a church was formed, thirteen adults were baptized, and partook the sacrament of the Lord's Supper—the whole occasion being one of deep and immortal interest. The services were conducted in three languages that day—Aneityumese, Samoan, and English. This was the first Christian Church formed among a new branch of the human family—the Oceanic negro, or Papuan race."

MEXICO.

Mr. W. M. Patterson gives, in the *Mexican Messenger*, extracts from his annual report to the Board of Missions concerning the work which he superintends in Mexico, and expresses the hope that the Board of Bishops will organize the mission into a conference. An important paper appears in the *Messenger* on the difficulty presented by the Indian problem: "While the upper circles of society in Mexico feel the influence of the new leaven introduced into them, the lower stratum remains unalterably the same, untouched by any of the radical changes which are each day taking place. The Indian is apparently unconscious of aught that lies beyond the narrow circle of his miserable and degraded existence; he is nothing more than a fossil endowed with power of motion, or, rather, he is the counterpart and shadow of his constant companion, the burro, and his position is substantially the same that it was immediately after the conquest, more than three centuries ago. His very aspect—half-clad, unkempt, begrimed with the dirt of years—proves him to be ignorant of even the alphabet of civilization, and the heavy burdens under which he is continually bending proclaim his position in the social scale to be no higher than that of a beast of burden. Such as the Indian appears now, however, he presents the most difficult problem that Mexico has to solve, and the hour has come when it is no longer possible for statesmen and patriots to refuse a close and careful consideration of the subject of his wretched condition, and all the means practicable for its alleviation. The important question is this: Can any civil organization afford to ignore the presence of a member that not only is itself comparatively lifeless, but that, moreover, obstructs the growth of the whole body politic? Can any nation, vibrating with the consciousness of youthful energy, remain in intimate and unnatural union with the corpse-like remnant of an effete past? The answer is plain to the most careless observer; either active measures must be taken to infuse life and spirit into these unfortunate victims of the conquest, or all the strenuous efforts that are being made to advance the prosperity of Mexico will result in disappointment and disaster. The Government of Mexico deserves the highest commendation for the unwearied efforts it has made to advance the cause of education, and to procure a more general diffusion of knowledge. It has expended incalculable sums upon the fine institutions with which the capital abounds; it spares no pains nor expense in offering advantages of a superior order to all the rising generation, and, taking Article 4 of

the Constitution as its rule of action, it provides for a free dissemination of knowledge, which may be obtained by all alike, without money and without price. And yet all this fails to accomplish the end proposed; the class that has most need of instruction and refining influence is the one that is never within reach of them, and those who do enjoy these privileges are, for the most part, able to obtain them without the aid of the Government, and would if the latter were somewhat more difficult of access. The only way to remedy this evil is to have schools especially for the Indians, establishing them in every village, to give them practically the meaning of the words liberty and citizenship, to furnish them with the necessary means for cultivating the artistic talents they possess as a race, and then by opening to them wider and more remunerative avenues of employment. Until the Indians can be convinced that they are no longer slaves, until they can be inspired with that 'wholesome discontent' and restlessness which will lead them to strive for better things than a mere animal existence, until they feel that they have a proprietorship in the soil and an interest in the government, Mexico will never advance in republicanism as far as those who fought and died to purchase her liberty intended she should. In this work of regenerating the Indians and transforming them into an intelligent and industrious peasantry, Mexico has a much more hopeful mission than the United States encountered with the negro. In point of intellectual and moral capabilities, there is no comparison between the two races; the negro, even in his highest development, preserves something of his original grossness and barbarity; the Indian, in his lowest degradation, still manifests a certain delicacy and refinement worthy of a more exalted station. When subjected to favourable circumstances the latter exhibits unusual powers of intellect and practical abilities, as is proved by the fact that the most extraordinary men Mexico has ever produced have belonged to this unfortunate race, and that, furthermore, they rose by pure force of will and natural endowments to occupy prominent positions in the Republic."

Evangelical Alliance.

GLASGOW CONFERENCE,

OCTOBER 6–8.

In the May number of *Evangelical Christendom* it was announced that the Council had accepted a cordial invitation to convene the Annual Conference this year in Glasgow. The special committee formed in that city consists of about 100 gentlemen (including ministers of the various Churches), and the local arrangements are being taken up with great spirit.

The Council desire to call early attention to the matter, in the hope that many members and friends of the Alliance from various parts of the country may make it convenient to be present. The Conference will (D.V.) commence with a social meeting on the evening of Tuesday, October 6, and there will be three sessions on each of the two following days. At the morning and afternoon meetings, time will be allotted for open conference.

The following are among the subjects proposed to be considered: "The Authority and Sufficiency of Holy Scripture," "The Power of Christ's Resurrection," "The Work of the Holy Spirit," "Present Day Unbelief," "Present Day Worldliness among Professing Christians," "Work among the Scattered, at Home and Abroad," "The Godly Upbringing of the Young," "The State of Religion on the Continent," "Foreign Missions," "The Observance of the Lord's-day," and "Temperance."

Among those who have already consented to give addresses are the Rev. Prebendary Anderson, M.A. (Bath); Rev. Clement Clemance, D.D., Rev. Oswald Dykes, D.D., Rev. Monro Gibson, D.D., Rev. Charles Graham, Rev. John Stoughton, D.D. (London); and Rev. Canon Taylor, D.D. (Liverpool).

The Council ask the earnest prayers of members of the Alliance that God would guide and direct all the arrangements, and vouchsafe His special blessing to this gathering of His people, so that it may prove to be a time of refreshing from His presence. It is hoped that the branches throughout the country will arrange to send delegates to the Conference, and also that a large number of members will gather in the commercial capital of Scotland on October 6th.

The friends at Glasgow offer a cordial welcome and hospitality to those who may signify to the Secretaries in London their intention to be present.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of Council was held on Thursday, June 11; C. B. Ker, Esq., in the chair. The Scriptures were read by the Chairman, and prayer was offered by the Rev. Dr. Gritton.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Melrose, Edinburgh.
Rev. J. Smeaton, Alloa.
Rev. W. Lockhart, M.A., Colinton.
Mrs. M. Gilmore, Twickenham.
Miss E. M. Cookson, Twickenham.
Miss Lambert, Richmond.
Mrs. Wm. Douston, Tottenham.
Miss Gordon, Tottenham.
Mrs. W. Hunt, Tottenham.
Miss A. M. Hunt, Tottenham.
Rev. David Fotheringham, Tottenham.
Mrs. Fotheringham, Tottenham.
Dr. W. Tyndale Watson, Tottenham.
Mrs. Tyndale Watson, Tottenham.
Miss C. Dundas, Tottenham.
Mrs. Ashwell, Tottenham.
— Sargent, Esq., Newcastle.
Mrs. Sargent, Newcastle.
H. E. Armstrong, Esq., Newcastle.
Miss Arundale, Newcastle.
Miss Sarah Arundale, Newcastle.
Miss P. H. Alexander, Newcastle.
Miss Wood, Newcastle.
Miss M. Lowndes, Newcastle.
Miss M. Dickenson, Newcastle.
Miss Reid, Newcastle.
Miss Richardson, Newcastle.
Miss Wright, Newcastle.
Mrs. A. M. Davidson, Newcastle.
Rev. J. Cuthbertson, Newcastle.
Mr. W. C. Malcolm, Newcastle.
Mr. Peacock, Newcastle.
Mrs. Andrews, Newcastle.
Miss Castles, Newcastle.
Miss A. J. Purvis, Newcastle.
Miss M. Cockburn, Newcastle.
Miss L. Cockburn, Newcastle.
Mr. J. Rider, Newcastle.
Mrs. Clapham, Earsdon, Newcastle.
M. A. Hoddles, Esq., Newcastle.
Rev. Ishmael Jones, Newcastle.
Mrs. Mary Redmayne, Newcastle.
E. M. Bainbridge, Esq., Newcastle.
G. Hewson, Esq., Grimsby.
Miss Isabella Angus, Gateshead.
George Sowerby, Esq., Gateshead.
Mrs. Sowerby, Gateshead.
J. S. Mackenzie, Esq., Gateshead.
Mrs. Jane Hooper, Gateshead.
W. Smith, Esq., Gateshead.
Jno. Adolphus Harrison, Esq., Gateshead.
Mrs. Harrison, Gateshead.
Mrs. Ruthanna Gooch, Gateshead.
Rev. Thos. Adams, Gateshead.
Miss Beatrice Jullion, Gateshead.
Miss Ada Jullion, Gateshead.
John Mackinlay, Esq., Tynemouth.
Rev. W. T. Bankhead, B.D., Tynemouth.
John Cowell, Esq., Tynemouth.
Miss F. C. Younger, North Shields.
Jasper A. Stephenson, Esq., Carlisle.

DEPUTATION WORK.

General Field gave a report of his recent deputation work.

Mr. Arnold reported that he had attended a meeting kindly convened by Mr. and Mrs. Macfie, at Dreghorn Castle, when he had had the opportunity of speaking upon the principles and work of the Alliance.

BELGIAN BRANCH.

In accordance with a resolution of Council directing that more frequent intercourse should be sought with foreign branches of the Alliance, and societies in connexion therewith, Dr. Gritton, a member of Council, offered to avail himself of a visit to Belgium, on other duties, for the purpose of meeting the Committee of the Alliance in Brussels. Arrangements were kindly made by Pastor E. Rochedieu, who is both President of the Brussels Committee and of the Consistory of the Evangelical Church of Belgium. On the evening of Wednesday, May 27, fourteen members of the Brussels Committee and other friends met Dr. Gritton in the Pastor's room of M. Rochedieu's Church in the Place Royale. Three matters were discussed: Extension of the usefulness of the Week of Prayer, more frequent meetings of Committee, and the contribution of a monthly letter from Belgium to the pages of *Evangelical Christendom*. It is hoped that arrangements then made with reference to the last two of these points will result in advancing the work in Belgium, and in a deeper interest among the readers of *Evangelical Christendom* in the condition of that busy and prosperous kingdom.

Dr. Gritton used the opportunity to discuss with the brethren various points as to Lord's-day observance in Belgium, and specially with reference to a proposed Congress of the International Federation of Lord's-day Societies, which is to be held in Brussels in the autumn of this year.

The Council expressed their hearty thanks to Dr. Gritton for the valuable service he had thus rendered.

GLASGOW CONFERENCE.

The Secretaries reported progress regarding the arrangements for the Glasgow Conference.

QUARTERLY CONFERENCE.

The subject for the next Quarterly Conference, to be held on Friday, July 3, was submitted and approved as follows: "The Believer, anointed and sealed, rooted and built up in Christ" (2 Cor. i. 21, 22; Col. ii. 7).

DEPUTATION WORK.

Lieut.-General Field, C.B., reported to the Council that, through the kindness of the Rev. Hugh and Mrs. McSorley, he had the pleasure of meeting at their residence (Tottenham), on May 19, a large number of Christian friends. Three years had passed since the last deputation visit, and great interest was expressed in the report given of the progress of the Alliance work both at home and abroad, and in the account of the late General Conference at Copenhagen. At the close of the meeting a liberal collection bore evidence to the warm sympathy that had been elicited, and several gave their names to become members of the Alliance.

From the 23rd to the 29th of May, General Field visited Newcastle-on-Tyne, Tynemouth, and Gateshead. On Monday, the 25th, Mr. and Mrs. MacAllum kindly convened a drawing-room meeting; and on the afternoon of the 26th Mrs. Dickenson did the same at her residence. The address at each of these gatherings was listened to with marked attention and pleasure; the great extension of the Annual Week of Prayer, and the manner in which native Christians in the mission fields entered into the observance of the same, excited warm sympathy. The narrative of the interpositions of the Evangelical Alliance in behalf of persecuted brethren, and of its frequent interference in the endeavour to obtain the restoration of religious liberty, also drew forth deep interest; and at the close of the meetings friends came forward and gave their names to join the society as members and subscribers. On the evening of the 26th, a well-attended public meeting was held in the Young Men's Christian Association Rooms, presided over by T. Young, Esq. The deputation was warmly welcomed, and as it was understood that many present knew little or nothing of the Evangelical Alliance and its work, General Field gave a sketch of the formation of the society in 1845-6, and of its principles, objects, and various operations during the past forty years, ending his address with an account of the late International Conference at Copenhagen. The Rev. Mr. Leitch proposed a resolution, which was seconded by the Rev. Mr. Cuthbertson, "That a branch of the Evangelical Alliance should be formed for Newcastle and Gateshead." The names of gentlemen to form a committee were read out, and the resolution was carried unanimously. Before the meeting closed, many friends came forward and gave their names to join the Alliance.

On the evening of the 27th, at Tynemouth, by the kindness of the Rev. T. and Mrs. White, a drawing-room meeting was held at their residence. Many friends assembled, and the interesting details given by the deputation caused both surprise and pleasure.

At Gateshead, on the evening of the 28th, Mr. and Mrs. Gurney, of Rodesley, had gathered a large party of friends together to hear the address of the deputation. Several old members of the Evangelical Alliance were present, and to them it was a particular pleasure to learn how the Lord had of late years prospered the society, and caused a revived interest to be taken in its principles and work. The address was an exhaustive one, giving a sketch of the whole history of the society, and of its many useful and beneficent operations. A vote of thanks was given to the deputation, and friends came forward expressing their desire to become associated in the work as subscribers and members.

It may be mentioned that Christian friends had made arrangements for other meetings to be held, and, at their request, General Field gave Gospel and other addresses during his brief visit to Newcastle. On the Lord's-day, the 24th of May, at 3 P.M., in the Central Hall, which was well filled, and at 7 o'clock in the Circus, to about 3,000 of the working class, the full and free salvation of God was proclaimed; on two other occasions meetings of Christian workers were addressed.

MILAN BRANCH.

THE Council of the Evangelical Alliance at Milan, in order to cement the union (already effected between the Churches on the Alliance basis), is about to initiate a movement which is likely to be a practical outcome of such union. It has determined that the various congregations shall meet together for prayer once a week; that on such occasions all other meetings shall be suspended; and that the gathering shall be held in the churches in turn, Sundays, of course, being excepted. It is hoped that this movement may not only draw Christians of all denominations together in the ties of Christian fellowship, but will give proof to those outside of the Evangelical communions that the brethren can meet together with one heart and one mind at the Throne of Grace, to find mercy and grace to help in time of need. This project seems likely to be realized between the ministers and churches of the Waldensian Wesleyan Methodist, Baptist, and Free Churches; indeed, the proposal may be looked upon as decided on. May God give it His abundant blessing!—(*From La Civilta Evangelica.*)

PARENTS' PRAYER MEETING.

MANY members residing in the metropolis and neighbourhood may not have heard that a Parents' Prayer Meeting is held, under the auspices of the Evangelical Alliance, on the first Tuesday of every month, at Exeter Hall, where a room has been kindly lent for the purpose by the Young Men's Christian Association. The hour for the meeting is always 11.30 A.M., and all Christian parents are invited to attend.

CONTRIBUTIONS RECEIVED SINCE MAY 21, 1885.

	£	s.	d.
Mrs. C. Fox	1	1	0
Mrs. Manson	0	2	6
F. R. Greaves, Esq.	1	1	0
Madame C. de Vismes de Pontalba	1	0	0
Rev. Carr J. Glyn	1	1	0
Rev. C. Evans	1	1	0
Col. and Mrs. Forbes-Robertson	0	5	0
T. H. Hodgson, Esq.	1	1	0
The Misses Sutton	0	5	0
W. Hodges, Esq.	1	1	0
Mrs. Tyrll	0	10	0
Rev. C. Moore	0	10	0
Mrs. Gurney	1	1	0
Rev. W. W. Butlin	0	5	0
Mrs. Jebb	0	5	0
Rev. F. F. and Mrs. Gough	0	11	6
Miss Tighe	1	1	0
W. Whytehead, Esq.	0	10	0
Thos. Wheeler, Esq.	1	1	0
R. E. Heathfield, Esq. and Mrs.	1	1	0
A. Houghton, Esq., and Mrs.	0	15	0
H. M. Driffill, Esq., and Mrs.	1	0	0
Ditto, for *Evangelical Christendom*	0	6	0
Rev. H. C. Sturdy	0	10	6
Rev. G. W. Southouse	0	5	0
A. F. Emeric de St. Dalmas, Esq.	0	10	0
Rev. C. Jex Blake	0	5	0
Mrs. Nettleship	0	5	0
C. J. Welsh, Esq.	0	5	0
A. A. Fergusson, Esq.	1	1	0
R. Dunn, Esq.	1	1	0
J. R. Valzey, Esq.	0	10	6
Gen. Sir A. and Lady Cotton	1	10	0
Captain Joseph	1	0	0
Mr. S. Hack	0	2	6
W. B. Gibson, Esq.	0	5	0
The Misses Crowther	0	10	6
W. Baines, Esq.	0	5	0
Rev. J. M. Jarvis	0	5	0
Mr. H. Tring	0	2	6
S. Dran-field, Esq.	1	1	0
Mrs. Burtt (don.)	0	2	6
Alfred Wood, Esq.	0	10	0
John Weedhead, Esq.	0	5	0
J. W. Woolley, Esq.	0	5	0
Rev. Isaiah Potts	0	5	0
R. G. Hobbes, Esq.	0	5	0
S. Burden, Esq., and Mrs.	1	1	0
Rev. W. Wingate, and Mrs.	0	5	0
Dr. T. Hawksley	0	10	0
Rev. A. R. Fausset, and Miss	1	0	0
Thos. Young, Esq.	1	1	0
Rev. R. Lovell	0	10	6
Miss M. F. Lightfoot	0	1	6
Rev. J. C. Bruce, LL.B.	0	10	6
Mrs. Dale	0	10	0
Miss Fewwick	0	5	0
T. H. Balsbridge, Esq.	1	1	0
Miss Marshall	0	10	0
J. A. France, Esq.	1	1	0
Rev. A. F. Riley, and Mrs.	0	5	0
T. Brackmaster, Esq., and Mrs.	1	5	0
J. J. Tustin, Esq.	2	0	0
Mrs. Vibert	0	5	0
Rev. J. J. and Mrs. Lane	0	10	0
Miss Lamartaine	1	0	0
R. C. R. Gardiner, Esq.	0	10	0
E. M. Balstridge, Esq.	1	1	0
Jas. L. Chapman, Esq.	0	10	0
Major-General R. W. Scott	2	2	0
Major-General W. C. Rich	0	5	0
Rev. Danzy Sheen	0	2	6
Mrs. Monro	1	1	0
W. J. Slowan, Esq.	0	5	0
Miss J. Ker	0	2	6
Rev. W. Anderson	0	2	6
Miss Campbell	0	5	0
R. Jennings, Esq.	1	0	0
Miss Dendney	1	0	0
Rev. W. M. Falconer	0	10	6
H. C. Edwards, Esq.	0	5	0
Messrs. Morgan and Scott	2	2	0
J. C. Reid, Esq., and Mrs.	0	10	0
Mrs. H. S. Stokes	0	5	0
G. Brandt, Esq.	3	0	0
Mrs. A. L. Brandt	1	0	0
Rev. M. B. Moorhouse	0	10	0
Mrs. R. Gooch	1	0	0
Lieut.-Colonel Cardew	0	10	0
Fredk. Howard, Esq.	0	10	0
Hon. Col. B. M. Ward	1	1	0
Rev. R. S. Scott, D.D.	0	10	6
Rev. M. Cochrane, M.A.	0	10	6
Mrs. Gunn (2 years)	0	7	0
W. S. Allen, Esq., M.P.	5	0	0
Clement Kemp, Esq.	0	10	0
J. Rogers, Esq.	0	5	0
W. Beamont, Esq.	2	0	0
Mrs. Logan	1	1	0
Rev. C. Ough	0	2	6
H. Maynard, Esq.	2	10	0
Rev. R. W. Odell	0	10	6
Lady Adams	1	1	0
A. E. Eccles, Esq., and Mrs.	2	0	0
Mrs. H. E. Elliott	0	10	6
Pasteur du Pontet de la Harpe	0	5	0
Rev. Dr. Murray Mitchell	1	0	0
Rev. J. F. T. Halloran	0	10	0
C. Burt, Esq., and Mrs.	2	2	0
Mrs. and Miss Gillian	2	0	0
Harold Smith, Esq.	1	1	0
Mrs. Davis	0	2	6
Jasper A. Stephenson, Esq.	1	1	0
T. Potts Morton, Esq., & Mrs.	0	10	6
J. E. Bathe, Esq.	1	0	0
General Nepean Smith	1	1	0
Blackheath Branch, per Miss Bullock	17	11	6
W. Harris, Esq.	1	1	0
Mr. R. Reid	0	5	0
Tottenham (additional) Collection, per Rev. H. Mellersley	0	10	6
Collections, per Secretary, Drawing room Meetings, Newcastle	3	0	3
Ditto, Public Meeting, ditto	1	6	11
Collection, per Secretary, Drawing room Meeting, Tynemouth	1	1	3
Subscriptions, per Secretary, Newcastle and Tynemouth	3	5	0
Subscriptions, per Secretary, Gateshead	4	14	0
Collection, per Secretary, Drawing room Meeting, Tottenham	0	16	0
Dowager Lady Burton	2	0	0
Mrs. Rust	1	1	0
G. H. Frean, Esq.	1	1	0
Rev. W. J. B. Rooms	0	5	0
Rev. B. Browne	0	5	0
Miss Gordon	0	5	0
Mrs. Terry	1	1	0
Rev. T. E. Jackson	2	0	0
BY COLLECTOR.			
H. C. Stuart, Esq.	0	10	0
Mrs. Davies	0	5	0
Dr. Underhill	1	0	0
Rev. J. Matheson	0	5	0
Rev. A. S. Herring	1	1	0
Rev. A. McAulay	1	1	0
J. Anderson, Esq.	1	0	0
Mrs. Pennefather	0	10	0
Rev. Dr. Dykes	1	1	0
E. Thomas, Esq.	0	10	0
Rev. Dr. Angus	0	10	6

*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.